AN ANSWER

To the BISHOP of

CONDOM's BOOK;

Entituled,

An Expoſition of the Doctrin of the Catholick Church, upon Matters of Controverſie.

Written Originally in French.

DUBLIN, Printed by *Benjamin Tooke*, Printer to the KING's moſt Excellent Majeſty; And are to be Sold by *Joſeph Wilde* in *Caſtleſtreet*. 1679.

BIBLIOTHECA LAMBETHANA

H 1763. L2

SI quis existimet in hoc Libello (*cui Titulus*, An Answer to the Bishop of *Condom*, &c.) *reperiri quid Doctrinæ aut Institutis Ecclesiæ* Anglicanæ *non admodum conforme*, *id donandum est peculiari Reformatarum in* Gallia *Ecclesiarum statui. Certè responsi corpus verè aureum censeo*, *& dignum quod*

Imprimatur.

Edw. Veterhall S. T. P. Reverendissimo in Christo Patri ac Domino, D. *Michaeli* Archiepiscopo *Dublin*, &c. *à Sacris Domesticis.*

The Epiſtle Dedicatory.

To his Grace,

MICHAEL,

By Divine Providence
Archbiſhop of

DUBLIN,

And Lord Chancellor of

IRELAND.

'Tis well known to the World, that thoſe accompliſhments which have at all times been moſt eſtee-

eſteemed by the wiſeſt men, as Prudence, Temperance, Juſtice and Fortitude, have even in the worſt of times, moſt eminently appeared in your Grace. Which virtues have ſhined with greater luſtre, by the light derived from His Sacred Majeſty, whoſe Princely wiſdom hath thought fit to chooſe ſuch an Inſtrument, to bear ſo conſiderable a part of Government, in a Kingdom ſo lately retrieved from almoſt total ruine; & to diſtribute the higheſt Juſtice, where ſo many ſeveral Intereſts interfere; which nevertheleſs is done

done with ſo much moderation, that nothing but Envy can repine at your Graces eminent degree in Church and State.

It is ſufficiently known, how blind Tradition and cuſtome in matters of Religion, have inthralled the minds of moſt of the Natives of Ireland, *which certainly makes them the more unfit in all reſpects for the ſervice of their Prince. This conſideration mov'd me to expoſe the following Treatiſe unto publick view in that* Kingdom. *It was lately writtenby a Reu. Divine of the Reformed Church, in anſwer*

ſwer to the Biſhop of Con-
dom *a perſon that upon ma-
ture deliberation, with all the
Art imaginable, undertook an
Expoſition of the* Belief *of the*
Roman *Church: wherein it is
evident to the World, how
contrary this Prelate's ſucceſs
is unto our* Jewell's *againſt*
Cole, Harding, *and other*
Roman *Champions; whereby
the decay of that Politick Re-
ligion in one Century may be
perceived, and the excellent
nature of Truth, which pre-
vails over all oppoſers, may
be diſcovered; which (if any
thing) ſhould invite men to*
ſub-

ſubmit unto it. Some it may be will cenſure me, for dedicating things of this natur unto your Grace, being therein ſo perfectly verſt already. To ſuch I ſhall only ſay, that good things are not the worſe for being often heard; and knowing that your Grace hath at all times earneſtly contended for the Faith and been a zealous promoter of it, theſe matters being in their Original *dreſſed after the exquiſiteſt manner, I have preſumed to ſend them into the World under your Graces Patronage: beſeeching Almighty God long*

to

to preſerve your Grace for His Majeſty and theſe Nations good: which ſhall ever be the earneſt prayer of

Your GRACES

Moſt obedient and moſt

humble Servitour,

Joſ. Walker.

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To Monſieur

CONRART.

SInce it is you, Sir, who inſpired me with the thought of undertaking the defenſe of our common cauſe, againſt a Prelate of the reputation of the Biſhop of Condom, *be pleaſed alſo to become reſponſible to the publick, for the manner in which I have acquitted my ſelf herein. I am perſwaded a man could not ſet here a better name than yours, to do no wrong to himſelf, or to give more weight to the Anſwer he had made. It is notorious that you are known through all parts where deſert is known: You are equally loved and eſteemed by all worthy perſons, both of one and the other Communion, and by the Biſhop of* Condom *himſelf. And as all the world agrees, that none can wear a ſpirit or an heart more upright, than that which you own, ſo it will be eaſily preſumed, that thoſe ſentiments which you ſhall have approved*

are no leſs ſincere and faithful. Nor can any ſay, that this is an Anonymous *Work, in that they ſee not my Name here, if you will be pleaſed it be known, that he, who writ it, has the honour to be one of the friends of Monſieur* Conrart.

AD.

ADVERTISEMENT.

THE Biſhop of *Condom*'s Treatiſe hath appeared three ſeveral times, and at each time in a very different condition: The firſt in a Manuſcript about four years ago, at that time only containing the Articles of worſhipping Saints, of Images and Reliques, the matter of Juſtification, and that of the Sacraments, excepting only the Sacrament of the Euchariſt, which was not as yet therein. The ſecond about nine or ten moneths paſt, of the firſt Impreſſion, which was recalled. The Biſhop of *Condom* had thereunto joyned at that time, not onely the Articles of the Euchariſt, of Tradition, of the authority of the Church, of the authority of the Pope, all which do make the ampleſt and moſt conſiderable part of his Treatiſe, but he had alſo changed ſeveral places of the

Manuſcript Copy. The third, as it doth now appear in this ſecond Edition, which the Printer calls the firſt, becauſe the firſt was not publiſhed; and it is in this ſecond Edition chiefly, that it is to be found that the Biſhop of *Condom* hath changed ſeveral places, as well of the firſt Edition, as of the Manuſcript that was diſperſed amongſt us; whether he did it of his own inclination, or to accommodate himſelf the better unto the Opinions of thoſe of his own communion, with whom he had conferred

It ought not to be thought ſtrange, that thoſe who in theſe dayes publiſh Books in the matter of Religion, ſhould with all circumſpection conſider them over again and again, and eſpecially when it is upon points of Controverſie, becauſe then a mans buſineſs is not only to eſtabliſh his own belief, but alſo to engage the contrary, which requires an exact knowledge of all the principles and opinions of one and the other. But if it be true that the Church of *Rome* hath a plain form of Doctrine,

ctrine, as the Biſhop of *Condome* would have us believe; if the Biſhop of *Condom*'s Treatiſe be only a bare Expoſition of Faith, as the Title doth import, and as he himſelf doth declare in the beginning (*pag.* 2.) one would think there were not neceſſary for that, either ſubtlety, vizour, or contrivance: it would be only needful to tell us at once, with an entire opening of heart, what is believed, and the manner how it is believed; and for ſo doing, the moſt natural, and leaſt artificial manner is always beſt.

I will not here ſet down the alterations which the Biſhop of *Condom* hath made, unto what was contained in the Manuſcript that was before mentioned; but I cannot paſs by with ſilence, the difference that is to be found in the firſt, and ſecond Edition, becauſe nothing doth more clearly ſhew the ground of their opinions, who write, than the different manner, wherein it is ſeen that they conceive the ſame things, at ſeveral times. They may to much purpoſe lay down principles, and draw concluſions, form

Grave Debates, maintained by ſprightly figures of ſpeech, adapt terms, imploy thoſe at certain times, that are of a ſuſpended and indeterminate ſenſe: One word naturally eſcaped doth ſay or gainſay more, than a whole Book can eſtabliſh; the very care taken in recalling ſuch a word, doth ſpeak it much the more.

The greateſt part of theſe differences ſhould have been touched in the very Body of the Anſwer, in the places to which they relate, as we have touched ſome upon the Articles of Tranſubſtantiation, and the authority of the Pope: but it fell out when we begun to examine this Treatiſe, we had not then the firſt Edition in our hands to compare it with the ſecond. Howſoever though we are conſtrained to report theſe paſſages altered, without any connexion of one, with the other, or with the matters whereon they depend, and without making ſuch reflection, as otherwiſe might have been made, that hinders not, but that by the ſimple compariſou of theſe two Editions, it may be ſufficiently

ſeen

ſeen, how that the *Romiſh* Church hath but few of theſe worſhips and doctrines which ſeparate us from her, which do not aggrieve or create trouble unto the ableſt of her communion, at ſuch time as they ingage to expreſs a little clearly, what they think of them.

This ſame thing may alſo work this other effect, how little ſoever equity there be in the world, that our Maſters of the *Roman* Church muſt more and more acknowledge, that they ought not to have a diſeſteem or averſion for us, by reaſon of ſome difference in opinion touching things, of which the moſt eminent amongſt them have themſelves ſo great difficulty to ſatisfie themſelves; and the rather, becauſe they well know that they are born and bred in their belief, and with the principles, upon which their Belief is founded: whereas we are born and bred up in a Belief oppoſite, and with principles contrary unto theirs, which is the cauſe that we do feel the ſame difficulties more to the quick, than they can do.

In

Page 1. of the 1. Edition.

In the firſt place, at the beginning of the firſt Edition, the Biſhop of *Condom* doth declare, that he will propoſe unto us ſimply the Doctrine of the Church of *Rome*, *ſeparating the Queſtions that ſhe hath decided, from thoſe which do not appertain to Faith, &c.* This doth ſpeak plainly enough, that all thoſe Queſtions that are not propoſed in the Biſhop of *Condom*'s Treatiſe, do not at all appertain to Faith; and this being granted, we are free'd from a great number of doctrines and practices of the *Romiſh* Church, which the Biſhop of *Condom* doth not propoſe unto us, or that he doth ſeparate from thoſe which he doth propoſe. In the laſt Edition the Biſhop of *Condom* recals this Declaration, and ſaith quite another thing, though as to the reſt he changeth nothing in this regard in the whole model, nor in the continuance of his Treatiſe: He ſaith, that he will propoſe ſimply the opinions of the *Romiſh* Church, and *diſtinguiſh them from thoſe that have been falſly imputed unto her*

Page 2. of the 2. Editi on

2. In

2. In the firſt, ſpeaking of the worſhip of Saints, he ſaith, *That the honour that the* Roman *Church gives unto Saints is religious, or that it is not religious, but becauſe ſhe gives this honour with relation unto God.* He proves the ſame, *That this honour ſhould be ſo far from being blamed, becauſe it is religious, that on the contrary it were to be blamed, if it were not religious.* Page 7, & 8, of the 1. Edition.

In the laſt Edition he perceives that he hath ſaid, and proved too much, and not knowing how to recal all that he had ſaid, he turns the thing into a form of doubt, or into a ſuſpended ſenſe: *if the honour* (ſaith he) *that the Church gives unto the holy Virgin, and the Saints can be called religious, it is becauſe it neceſſarily refers unto God.* Page 13.

3. In the firſt, whereas we alledge, as matter of fact, that there is no footſtep of any worſhiping of Saints in the three firſt Ages or Centuries; or whereas the Biſhop of *Condom* himſelf ſaith, that Mr. *Daillé* doth confine himſelf within thoſe Ages. He adds, *The reaſon is, becauſe it is certain that in* P. 9.

thoſe

thoſe three Ages, the Church being more buſied in ſuffering, than writing, left many things to be cleered in her doctrines and practices, &c. In the laſt, he altogether expunges theſe words, whatever fair evaſion they had: he thought this was to confeſs ſomething too advantageous for us, that not only the worſhipping of Saints, but alſo ſeveral other doctrines and practices of the Church of *Rome*, are not at all to be found in the Writings of the three Firſt Ages, though it is known that the Biſhop of *Condom* is not the onely perſon of his communion that hath not been able to reſtrain himſelf from making this confeſſion. And he is ſenſible alſo without doubt, that the reaſon that he would give for this ſilence, was in effect but a weak colour, that is, that the Church was more imploy'd in ſuffering than in writing, becauſe that the ſufferings of the Church in thoſe Firſt Ages did not at all hinder, but that beſides the ſacred Writings of Evangeliſts and Apoſtles, which are infinitely above the Writings of all other Ages, we have alſo

ſo ſufficient large Volumes of many great perſons of the three Firſt Centuries; as of *Juſtin Martyr*, of *Tertullian*, St. *Cyprian*, of *Origen*, and many others before and after them; for although *Tertullian* and *Origen* held ſome erroneous Opinions, that hinders not, but that one or the other, might have made mention of the worſhip of Saints, if it were true, that they had ſeen it practiſed in their dayes.

S. Iren, Clement Prieſt of Alexandria &c.

4. In the Firſt, having laid down the ſeveral means, whereby it can be ſuppoſed that the Saints do hear our Prayers, whether it be by the miniſtry of Angels, or whether that God himſelf makes them know our deſires by a particular revelation, or that he diſcovers unto them this ſecret in his infinite eſſence, he adds, *or whether that by any other way more impenetrable, and yet more unknown, that God makes us receive the fruit of thoſe Prayers that we addreſs unto thoſe bleſſed Souls*; which doth import in that place, that whether the Saints do hear our Prayers, or whether they hear them not, God doth

doth not fail to recompence the devotion that men have for the Saints: and this is alſo the Doctrine of *Hugh* of St. *Victor*, an Authour of the Twelfth Century. In the laſt, the Biſhop of *Condom* doth expunge this Opinion, which doth not only ſhew too much uncertainty touching the ground of ſuch a religious Worſhip, but a kind of incompatibility to addreſs Prayers to Saints, if it may be ſuppoſed that thoſe Prayers be not at all underſtood.

Annot. Elucid. Quæſt: 228, in Epiſt. ad Rom: Sanctos pro nobis interpellare, non eſt aliud quam pro meritis eorum bonos affectus quos habemus in eos propter Deum remunerare, & ideo nihil interest ſive nos audiant, ſive non audiant.

5. In the Firſt Edition, ſpeaking of Images, he drops theſe words, that the *Church of* Rome *doth not ſo much honour the image of an Apoſtle, or Martyr, as ſhe doth honour the Apoſtle or Martyr in preſence of the image.* This imports, that properly there is no honour rendred unto the Image it ſelf, or that there is but very little given unto it, as they uſually tell us in common diſcourſe; but this doth not ſpeak full enough according to the *Roman* Pontifical, and according to the Council of *Trent*, and much leſs according to the general practice of the *Romiſh* Church: Therefore it is that in the

the ſecond Edition the Biſhop of *Condom* expreſſes himſelf more ſtrongly, *When we do honour the image of an Apoſtle, or Martyr, our intention is not ſo much to honour the image, as to honour the Apoſtle, or Martyr, in preſence of the image.* Page 32.

6. In the Firſt Edition, concluding the Article of the worſhip of Saints, *There is nothing* (ſaith he) *more unjuſt, than to ſay that the Church doth make all devotion to conſiſt in worſhipping Saints, becauſe on the contrary ſhe doth not impoſe any obligation on particular perſons, to apply themſelves to that practice.* He adds, *We have already obſerved the words of the Council of* Trent, *which is content to term it good and uſeful, without teaching that it is neceſſary, or that it is commanded. So that it plainly enough appears, that the Church condemns none, but ſuch as ſeparate through diſreſpect, or a ſpirit of diſſenſion and revolting.* This doth intimate plainly, that a man may very well omit the worſhip of Saints, becauſe *the Church doth not impoſe any obligation to practiſe it,* and that the only con- Page 33.

demns ſuch as reject it through a ſpirit of ſcorn and diſſenſion.

In the Laſt Edition, the Biſhop of *Condom* reforms all this Article; on the one hand he ſtrikes out theſe two Propoſitions, *that the Church doth not impoſe any obligation to practiſe the worſhip of Saints, and that the worſhip of Saints is not a practiſe neceſſary nor commanded*, as if he no more intended to ſpeak the ſame thing, or at leaſt that he would not ſpeak it ſo plainly or abſolutely as he had done, but leave it more undetermined: and on the other hand, whereas he had ſaid the Church condemns only thoſe, that reject this practice through *diſreſpect, or a ſpirit of diſſention*, he puts, *by diſreſpect or by errour.* By which means, ſuppoſing that we are in an errour, as the Church of *Rome* doth ſuppoſe, this Laſt Edition returns us under the curſe, from which we were freed by the Firſt.

Page 47. 7. In the Firſt, concluding what he had ſaid of Juſtification, he adds, that *it was needleſs to know more to be a ſound Chriſtian*; which doth eaſe

and free Religion from a great many nice diſtinctions, from Deciſions, Canons, and Anathema's of the Council, in regard the Biſhop of *Condom* laies aſide all theſe Doctrines, thinking thoſe he hath touched to be ſufficient; In the Laſt he changeth this opinion into another quite different; he only ſaith, that this Doctrine is *enough to ſhew Chriſtians, that they ought to refer unto God, through Jeſus Chriſt, the glory of their ſalvation*; ſo it is, that the Biſhop of *Condom* doth often change what follows, without regarding what went before: from whence one may judge, what can be the ſincerity of his arguing; or, to be plain, from the ſame propoſitions, he draws very different concluſions.

8. In the Firſt he ſaith, that the Church hath alwayes acknowledged the two different wayes of obtaining remiſſion of ſins, which he proceeds to explain, and the Firſt by the pardon which God gives us of them; the other by another grace, and another abſolution, which the Church grants Page 54.

in form of judgment, by impoſing upon us works of penance.

In the ſecond he finds, that it is not in his power to ſhew, that the Church hath at all times taught this Laſt manner of applying the remiſſion of ſins, which makes him to curtail this propoſition.

Page 56. 9. In the Firſt, being about to finiſh the Article of Indulgences, he concludes that *this matter relates principally unto Diſcipline*; which words are very remarkable, becauſe both parties do agree, that matters of Diſcipline may be taken away or changed, according to the circumſtances of times and places: In the Laſt, he ſaith not any more, that it is *the matter of indulgences* which relates unto Diſcipline, but only *the manner of diſpenſing them.*

62,63. 10. In the Firſt he ſaith, upon the Sacraments, that *they confer grace by virtue of the external action done upon us.* In the Laſt, he joins unto the action, the *words that are pronounced.*

e 65: 11. In the Firſt, ſpeaking of confir-

firmation, he ſaith, that all Chriſtian Churches have retained this cuſtom ever *ſince the Apoſtles dayes*, *accompanying the impoſition of hands with the holy Chriſme.* In the Laſt, he hath ſuppreſt theſe words, *ſince the Apoſtles dayes*, as if they had been ſaid through inadvertency, in the Firſt Edition; but in ſtead of this expreſſion, *accompanying the impoſition of hands with holy Chriſme*, which gave to underſtand, that the uſe of Chriſme was joined unto the impoſition of hands from the time of the Apoſtles; he hath put, *making uſe alſo of holy Chriſme*, having very well perceived without doubt, that at the leaſt the uſe of Chriſme was not brought in, till a long time after the impoſition of hands, and that it is not near of ſo ancient a date as the Apoſtles days. Page 74.

12. In the Firſt, upon the Eucha- P. 76, 85, riſt, he ſpeaks of our Belief in ſeveral 92, 96, & places, as if we believed *a real preſence* of the Body of Chriſt in the Sacrament, and this under the pretext that we ſay, that *we really partake of* 304.

the Body of Jeſus Chriſt. All his conſequences are grounded upon this ſuppoſition. In the Laſt he plainly doth perceive, that this ſuppoſition was eaſily deſtroyed by a bare diſavowing it on our parts, becauſe never any of us have ſaid, that we believed the real preſence of the Body of Jeſus Chriſt in the Sacrament. This is the reaſon, that in the Laſt Edition, ſpeaking of what we believe, he uſeth every where the terms *participation*, or of *real communion*, in ſtead of that of *real preſence*, which he uſed every where in the Firſt, which is very different, becauſe the one doth give way to ſuppoſe, that the Body of Jeſus Chriſt muſt come down from Heaven into the Sacrament, to be preſent therein: and we ſay onely, that by Faith we lift our hearts to Heaven, where he is, and that it is ſo, that we partake of Jeſus Chriſt, very really indeed, but ſpiritually: nevertheleſs the Biſhop of *Condom* correcting the term of *real preſence*, which he imputed unto us, leaves the ſame conſequences which he had framed upon this Idea,

pre-

prejudging that the belief of the real participation ought to have the ſame effect, as if we believed the preſence it ſelf. This is called, to take away the Foundation and leave the Building in the air, or at beſt, but to underprop it, by putting in ſome other ſupport in the place of the Foundation.

13. In the Firſt, among the many conſequences that he draws from our believing a real participation, after having ſaid, that it muſt needs be, that beſides the ſpiritual communion of the Body of Chriſt, *&c.* we muſt admit of a real communion of the Body of the ſame Saviour; he concludes Pag. 100. that the Church of *Rome* would be ſatisfied, would we make this confeſſion; which is of very great conſequence, becauſe that this concluſion doth free us from Tranſubſtantiation, and ſhelter the *Lutherans* that believe the reality. In the latter, ſome other conſideration made the Biſhop of pa. 112. *Condom* ſtifle this opinion, and put another altogether different in the place; *they will never* (ſaith he) *explain*

plain this truth in any the leaſt ſolid manner, if they do not return unto the opinion of the Church.

pag. 109. 14. In the Firſt, the word *Tranſubſtantiation* is ſeen in the Margin, in form of a title, or article, as well as in the Laſt, to mark out the matter of Controverſie treated of in that place; but throughout the Expoſition there is nothing in any place of the Article, nor the term of Tranſubſtantiation, nor this Propoſition, *that the Bread and Wine are changed into the Body and Bloud of Jeſus Chriſt.* In the pag. 124. latter, after theſe words, *the true Body, and the true Bloud of Jeſus Chriſt*, he hath added, into *which the Bread and the Wine are changed*, which is that, that is called Tranſubſtantiation.

pag. 115. 15. In the Firſt, ſpeaking of the Maſs, he concludes onely, that it may reaſonably be called a Sacrifice, which implies alſo, that one may ſafely forbear giving it that name. In the latter, he changeth this concluſion into another far different; for he affirms ſtrongly, *that there is nothing want-*

wanting in the Maſs to be a true Sacrifice, which yet are two conſequences very different to be drawn from one Doctrine: that is to ſay, that what the Biſhop of *Condom* propoſes in this place for the proving that the Maſs is a true Sacrifice, doth prove no more, than that it may reaſonably be called by this name.

16. In the Firſt, treating of the belief of them who are called *Lutherans*, the Biſhop of *Condom* ſpeaketh generally of the whole Party, that *they reject the adoration of the Sacrament*, which is true. In the latter, he reduces this general Propoſition unto a particular one, which deſtroyes the former; for he onely ſaith, that ſome *Lutherans* reject the adoration, without the appearance of any ground, which ſhould oblige him to the making ſuch reſtriction. p. 132. pag. 148.

17. In the Firſt, he draws this conſequence from the Doctrine of the real preſence, that he that can endure the reality, which, ſaith he, is the moſt important and moſt difficult point, *may eaſily digeſt the reſt*: pag. 113.

In

In the latter he bethought himſelf, that this *reſt* comprehends Tranſubſtantiation, Adoration, the Sacrifice of the Maſs, and the taking away the Cup, and that they are not things ſo eaſily believed; wherefore he ſpeaks a little ſlacker, that enduring the reality, we ought alſo to *endure the reſt.*

pag. 165. 18. In the Firſt, touching the authority of the Holy Chair, he ſaith, that *their profeſſion of Faith doth oblige them to acknowledge the Church of* Rome *as Miſtriſs, and to tender true obedience unto the Pope as Sovereign.* In the latter, he wraps up this Soveraign power in more general terms, which conclude nothing poſitively; *we acknowledge*, ſaith he, *this Sovereignty*, ſpeaking of St. *Peter*, *in his Succeſſors, unto whom, is due, for this reaſon the ſubmiſſion and obedience, that the holy Councils and Fathers have always taught.*

19. Upon the ſame point he ſaith in the Firſt Edition, that *the rights & pretenſions of the Popes, which the Reformed Miniſters are alwayes alledging, to make that power odious, are not of the*

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Catholick Faith, nor at all ſet down in the Profeſſion of Faith. In the latter, he ſaith, in more indefinite termes, *that as to thoſe matters, of which there is diſpute in the Schools*, &c. *it is not at all neceſſary to ſpeak thereof, ſeeing they are not of the Catholick Faith.*

20. To conclude, in the Firſt Edition, the Biſhop of *Condom* drawing to the concluſion of his Treatiſe, ſaith, that the *Fundamentals of Salvation are the adoration of one only God, Father, Son, and Holy Ghoſt, and a belief in one Saviour*, &c. In the Latter, he recalls this ſo abſolute Propoſition, plainly ſeeing, that the allowing this Maxime is to acknowledge, that it is us properly, who have the fundamentals of Salvation; for our Doctrine reduces it ſelf unto theſe two Heads, and we have nothing contrary unto them, neither in reality, nor in appearance. pag. 518.

I paſs over ſome other alterations that are leſs conſiderable, eſpecially if looked on each apart, but all together do ſufficiently ſpeak the trouble, the Biſhop of *Condom* had, to put his Trea-

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Treatiſe into the condition it is now in.

The only thing to be added, in this regard, is, that though it may plainly be perceived that the Biſhop of *Condom* propoſed to himſelf two principal ends in his Treatiſe, the one to inſinuate the Doctrine of the Church of *Rome*, diminiſhing as much as he could, what ſhe holds that is moſt violently offenſive; the other to oppoſe ours, principally upon two points, in which he believed he could have put us unto great difficulties, namely, the reality of the Body of Jeſus Chriſt in the Euchariſt, and the authority of the Church; nevertheleſs it appears, that it is only upon the poſitive Doctrine of the *Roman* Church, that the Biſhop of *Condom* hath ſtagger'd, that he hath touched and retouched, withdrawn, diminiſhed, or added; and finally, that he hath made all the alterations above mentioned.

Now from whence could proceed this kind of variation in an Expoſition of Faith? (for it is known how well

well the Biſhop of *Condom* is qualifi-ed, and the great clearneſs and readineſs he hath in expreſſing himſelf) It cannot be ſaid, but that he underſtood perfectly, not only the grounds of the Doctrine of the Church of *Rome*, but of ours alſo, four yeares paſt, when his Manuſcript Copy was diſperſed amongſt us; or ten moneths ſince, when he cauſed his Treatiſe to be printed the firſt time, as well as he knows it, at this preſent.

Therefore it muſt needs be, that theſe difficulties do proceed from the very nature of the Opinions that he laies down, which have no certain foundation, which are not conſequent enough, and which have not that perfect proportion, that the ſeveral parts of a Doctrine ought to have, one to the other. A man believes as the Church believes, becauſe he believes the Church cannot err. This is ſoon ſaid, but when he goes about to explain what the Church of *Rome* believes, by what motives, and upon what grounds ſhe believes, the

mind unſatisfied knows not upon what to fix.

The light of reaſon draws one way, authority draws the other; a man ſpeaks more or leſs than he would, or otherwiſe than the Council of *Trent*, or the Doctors, or the general practice of the people would have him ſpeak: He writes, he blots out, he corrects, endeavouring to ſatisfie all the world; and after all, he hath much ado to ſatisfie himſelf, in what is tendred unto others.

However, it is certain, that there remains not now one word in the Biſhop of *Condom*'s Treatiſe, which hath not been exactly ſcann'd and placed, and therein it is without doubt, that is compriſed, what may be moſt curiouſly and ſpeciouſly ſpoken for the Church of *Rome*; whether we regard the opinions, whereunto the Biſhop of *Condom* hath, as it were, confined himſelf, or the terms he made choice of to inſinuate his Doctrine, and to wave the difficulties which created him moſt trouble. His Treatiſe being otherwiſe ſhort enough, it is cre-

credible there could not be aſſigned a better manner of anſwering it, than that which is followed; which is not onely to alledge his opinions, and the reaſons upon which they are grounded, but almoſt throughout, the proper terms in which he conceived the one, and the other. Furthermore, beſides that this is a means to lay his Treatiſe plainly before the eies of thoſe that might have forgotten part of it, or that probably might not yet have read it, the Biſhop of *Condom* cannot in the leaſt ſay, that there was any deſign to conceal or cloak the ſenſe, and the force of his expreſſions; and it will alſo be ſeen more exactly, if the anſwer made unto him, be juſt, and ſufficient.

The Anſwer explains it ſelf from the beginning, the particular end that is propoſed, and the order that is obſerved.

The reaſons are alſo touched which may be given, wherefore no inlargement particularly hath been made on the differences, that there might be betwixt the Biſhop of *Condom's*

Expoſitions, and the common doctrine of the Church of *Rome*. It ſhall onely be added in this regard, that beſides that this diſcourſe muſt then have been of greater length than it was intended to be, 'tis known that there is a certain perſon of the Church of *Rome*, which doth write againſt this very Expoſition of the Biſhop of *Condom*'s, and what thoſe of his communion will ſpeak of their own belief, will be much of greater weight and leſs ſuſpected from their own mouth, than from ours.

Yet it is eaſie to diſcern by reading the Biſhop of *Condom*'s Treatiſe, in the condition wherein he hath put it in this ſecond Edition, that excepting what it may be ſeen, he extenuates touching the worſhipping Saints and Images, touching the article of Satisfactions, touching that of the Sacrifice of the Maſs, and touching the authority of Popes: The difference there is betwixt his Expoſition, and and the common Doctrine of the *Romiſh* Church, doth principally conſiſt, in that the Biſhop of *Condom* doth

doth wrap up ſome of the moſt difficult things, in indefinite or general terms, and doth ſuppreſs a great number of other Doctrines that are received and believed amongſt thoſe of their Communion, as is taken notice of in the Anſwer.

But it is no leſs eaſie to foreſee, by the degree the Biſhop of *Condom* holds with thoſe of his perſwaſion, that if there were a neceſsity that he ſhould explain himſelf more particularly upon all theſe differences, he would not fail in all likelyhood, to give unto his expreſſions a ſenſe, that right or wrong, ſhould well agree with that of the *Romiſh* Church; and as to thoſe doctrines and practices, which he ſeems to abandon, he will ſay it may be alſo, if every one did ſpeak always as he thinks, that his intent was not to abandon them altogether, but only to withdraw them for a time from our ſight, to the end to engage thoſe amongſt us, that would be inclinable, to accommodate themſelves to theſe firſt overtures.

Therefore to reduce this Anſwer

unto ſomething that may be leſs Subject unto conteſtation, and of more certain uſe; the matter chiefly contended for herein is, to ſhew that the Doctrine of the *Romiſh* Church, ſuch as the Biſhop of *Condom* doth repreſent it in this Second Edition of his Treatiſe, doth nevertheleſs always overthrow the foundations of Salvation. Notwithſtanding to the end none may be wholy miſtaken, as to the difference there is betwixt the Biſhop of *Condom's* Expoſition and the Common Doctrin of the *Romiſh* Church, beſides what hath been ſaid of this difference in ſeveral places of the anſwer, it was thought convenient here to inſert Word for Word, the form of Confeſſion of Faith by the Council which is as it were the Abridgement of the belief of the *Romiſh* Church, Thoſe that ſhall read this form with a little reflexion, will eaſily judge whether the mind and intention of this confeſſion, be conform in all things unto the mind & intention of the Biſhop of *Condom's* Treatiſe: and thoſe of our Communion in particular, when they

be leſs Sub- they ſhall be ſollicited to change their
nd of mor- Religion, upon conſiderations like to
niefly con- theſe, which are offered in this Trea-
w that th- tiſe, will at laſt ſee, whether that
urch, ſuch which ſhall be propoſed to them to
oth repre- ingage them, is ſo agreeable in all
on of hi- points unto what they are made to
ſs alway promiſe, and ſolemnly ſwear, when
of Salva- once they are ingaged.
end non- On one ſide it is told us, that We
as to th- ſhall not at all be obliged to call upon
ne Biſhop Saints, if we are not willing, pro-
the Com- vided that we do not condemn theſe
Church, that do call on them; that what
d of thi- hath been hitherto called adoration,
f the an- or Worſhipping of Images, is no-
ient here thing properly, but an honour that
the form- is rendred unto the Originals, and
Council an help for inſtructing the people;
dgement that works and ſatisfactions are but
Church, an application of the merits of *Jeſus*
rm with *Chriſt*: In like manner the Maſs, but
ge whe- an application of the Sacrifice of his
of this death; Tranſubſtantiation but a word,
ngs un- or expreſſion, that means nothing af-
Biſhop ter all, but the reality of the body of
hoſe of Jeſus Chriſt in the Sacrament, which
when we our ſelves do alſo believe (as well
they as

as the *Lutherans*) in receiving the ſame Sacrament, although one and the other in a different manner; that the Cup may be given to the people for the advantage of Peace; that provided a precedency be allowed in the perſon of the Pope, for order and unity's ſake, what farther rights he pretends unto, are onely things controverted in the Schools, but do not belong unto Faith, and that that the Learned in the *Gallican* Church do yield unto Popes but little more Authority, than we our ſelves would be willing they ſhould allow them; that to conclude, all theſe other Doctrines and Practices that aggrieve us, are at beſt but private opinions that may be laid aſide. This is it, they ordinarily diſcourſe tous, to make us inclinable to themſelves, and this is in particular the ſenſe and Soul of the Biſhop of *Condoms* Treatiſe, more openly indeed and more expreſly in the Manuſcript Copy, and what hath been cited of the firſt Edition, but yet clearly enough in the ſecond. On the other ſide the profeſſion of Faith declares

clares in ſo many words, that we muſt *believe and receive all the traditions, all the inſtitutions, & all the cuſtoms of the* Roman *Church*; which doth compriſe generally, all that is known, and that is not known. It ſaith yet more expreſly, that *we ought to pray unto Saints, to Worſhip their relicks, have Images of Jeſus Chriſt, of the Virgin, and of all the Saints, and render them the honour and the Worſhip due unto them, admit of Seven true Sacraments, and embrace all the Council of* Trent *hath ſaid and decided touching juſtification* (and by conſequence the merit of Works, ſatisfactions, Purgatory, and all the Doctrine of Indulgences) *believe the converſion of all the ſubſtance of the Bread into the body of Jeſus Chriſt, and the converſion of all the ſubſtance of the Wine into his bloud, which is called Tranſubſtantiation, and that all Jeſus Chriſt is intirely received, and the true Sacrament, under the one and the other of the two* ſpecies: *Laſtly that we are to believe that the Church of* Rome *is the Miſtreſs of all other Churches, to ſwear intire obedience unto the Pope of* Rome *and* general-

nerally to *receive all other things wh soever, that are taught by the Council and particularly by the Council of* Tre which doth compriſe generally wh a man will, & all that is in diſpute. T is what is formally required of th that preſent themſelves before the C rate, the Biſhop, or the great pe tentiary: now let all theſe Articles Faith be compared with the ſtile the Biſhop of *Condoms* Treatiſe, a afterwards, Let it be maturely judg if this be one and the ſame Doctri

For our parts, being very far fro aggravating the difference there is b twixt the one and the other, or fro having a mind to make a greater d ſtance betwixt us and the Church *Rome*, than there is indeed, We b lieve that there is nothing more to b deſired for the good of Chriſtian R ligion, and by little and little to brin mens Spirits mutually nearer, tha that all thoſe of the *Roman* Churc generally, would at leaſt accommoda themſelves freely & openly unto thes ſort of ſweetnings, that the Biſhop o *Condom* doth; and that inſtead o

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heightning the differences that there may be between his expoſition, and the Doctrine which they commonly profeſs, they would Write on the contrary in the ſame ſenſe that he doth, and clearer and fuller yet than he hath Written; that Laſtly, they would all ſay, at leaſt as he doth, that this is alone the true Doctrine of the *Roman* Church. Religion at leaſt would find it ſelf diſcharged and freed of a great many Doctrines and practiſes, which do nothing but burthen conſciences,& this would be, in ſundry points,as one of thoſe inſenſible changes, which have come into the Church; but a change for the better,and an happy beginning of Reformation, that might have much more happy conſequences.

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The BULL of our mo
Holy Lord, Lord PIU
by Divine Providen
Pope the IV. of th
Name: Touching th
Form of the Oath
Profeſſion of Faith.

Tranſlated out of Latine.

PIUS *Biſhop, Servant of the S*
vants of God, [ad perpetuam
memoriam] *for a perpetual record*

THE *duty of our Apoſtol*
Charge, which lies upon
requires, that thoſe thing
which the Lord Almighty, for the pr
dent guidance of his Church, ha
vouchſafed from Heaven, to inſpire in
the Holy Fathers aſſembled in his Nam
we make haſt to put in execution witho
delay, for his praiſe and glory. Where
there

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therefore according to the Order of the Council of Trent, *all, whom it ſhall henceforth happen to be ſet over Cathedral or Superiour Churches, or to be provided for by any dignities, or Canonries of the ſame, or any other whatſoever Eccleſiaſtical benefices having cure of Souls, are bound to make publick profeſſion of the Orthodox Faith, and to engage and ſwear that they will continue in obedience to the* Roman *Church: We willing alſo that the ſame be obſerved by all, whoſoever ſhall be diſpoſed of, in Monaſteries, Convents, Religious houſes, or other places whatſoever, of whatſoever Regular Orders, even of the Military ones, by whatſoever name or Title, and to this purpoſe, that what concerns our care may not be the leaſt wanting to any, that a profeſſion of one and the ſame faith may be uniformly exibited by all, and that one certain form of it may be known unto all, do by power Apoſtolick ſtrictly injoyn and command, by the tenour of theſe preſents, that this very form annexed to theſe preſents be publiſhed, and that it be received and obſerved all the World over by thoſe, by whom according to the decrees*

of the ſaid Council it does belong, and by all other perſons aforeſaid; and that under the penalties by the ſaid Council enacted againſt offenders in this caſe, the aforeſaid Profeſſion be Solemnly made, according to this and no other form, in this tenor.

I N. *Do with firm Faith believe and profeſs all and every things and thing which are contained in the Symbol of Faith which the Holy* Roman *Church uſeth*, viz.

Articles of Faith taken out of the Symbols of *Nice* and Conſtantinople.

I believe in one God the Father Almighty maker of Heaven and Earth, and of all things viſible and inviſible: and in one Lord Jeſus Chriſt the onely begotten Son of God, and brought forth of his Father before all Ages; God of God, Light of Light, very God of very God, begotten, not made, of the ſame ſubſtance with the Father, by whom all things were made, who for us men and our Salvation came down from Heaven and was incarnate by the Holy Ghoſt, of the Virgin Mary, *and made man; was alſo crucified for us under* Pontius Pilat, *ſuffered and was buried, and roſe again the third day according to the Scriptures;*

and

and aſcended into Heaven, ſitteth at the right hand of the Father; and ſhall come again with Glory to judge both the quick and the dead; of whoſe Kingdom there ſhall be no end: And in the Holy Ghoſt, the Lord and giver of Life, who proceedeth from the Father and the Son, who together with the Father and the Son is worſhipped and glorified, who ſpake by the Prophets: And one Holy Catholick and Apoſtolick Church. I confeſs one Baptiſm for the remiſſion of ſins, and I look for the Reſurrection of the dead, and the Life of the World to come. Amen.

The Apoſtolical and Eccleſiaſtical Traditions and the other obſervations, and conſtitutions of the ſame Church, I moſt firmly admit and embrace.

Articles of Faith touching the matters in Cotroverſie, which the Roman Church hath added to the Antient

Likewiſe I admit the Holy Scripture, according to that ſenſe, which our Holy Mother the Church ever did and doth hold, to whom it belongs to judge of the true ſenſe and interpretation of the Scriptures; neither will I receive or interpret it, but according to the unanimous conſent of the Fathers

I profeſs alſo, that there are ſeven true and proper Sacraments of the new Law,

inſtituted by our Lord Jeſus Chriſt, and neceſſary to the Salvation of Mankind, though not all to every particular perſon; to wit, Baptiſm, Confirmation, the Euchariſt, Pennance, Extream Unction, [Holy] Order, and Matrimony; and that they do confer grace: And of theſe, 1t Baptiſm, Confirmation, and Order without Sacriledge cannot be repeated.

The received and approved rites alſo of the Catholick Church, in the Solemn adminiſtration of all the foreſaid Sacraments I do receive and admit.

I do embrace and receive all and every points and point touching original ſin, and juſtification, which have been defined and declared in the Holy Council of Trent.

I do in like manner profeſs, that there is in the Maſs offered up to God a true, proper and propitiatory Sacrifice for the living and the dead. And that in the moſt holy Sacrament of the Euchariſt, after Conſecration, there is truly, really, and ſubſtantially the body and bloud, together with the Soul and Divinity, of our Lord Jeſus Chriſt; and that the whole Sub-

ſtance

ſtance of bread is converted into the body of Chriſt, and the whole ſubſtance of the Wine into his Blood, which converſion the Catholick Church calls Tranſubſtantion.

I acknowledge likewiſe that under one kind onely, all and entire Chriſt, and a true Sacrament is taken.

I do conſtantly hold there is a Purgatory, and that the Souls there detained, are helped by the ſuffrages of the faithful.

In Like manner, that the Saints reigning with Chriſt are to be Venerated and called upon, and that they offer up Prayers to God for us, and that their Reliques are to be had in veneration.

I do moſt ſtedfaſtly affirm, that the images of Chriſt, and of the Mother of God alwayes a Virgin, are to be had and kept, and that due honour and veneration is to be given to them.

That the Power of Indulgences was left by Chriſt in the Church, and that the uſe of them is moſt wholeſom to Chriſtian People.

I do acknowledge that the Holy Catho-s lick and Apoſtolick Roman *Church i*

Mother and Miſtreſs of all Churches

I do promiſe and ſwear true obedience to the Pope of Rome, *Succeſſour of St.* Peter *the Prince of the Apoſtles, and Vicar of Jeſus Chriſt.*

I do likewiſe without doubting receive and profeſs all other matters, that are delivered, defined, and declared by the Sacred Canons, and the Oecumenical Councils, and eſpecially by the Council of Trent: *and I do likewiſe together condemn, reject and Anathematize all things contrary, and all whatſoever Hereſies condemned, rejected and Anathematized by the Church.*

Here they Lay their hand on the Go, ſpels

I the ſame N. *do promiſe vow and ſwear, that as far as lies in me I will take care, that this ſelf ſame true Catholick Faith, out of which no man can be ſaved, which at preſent, of my own accord, I profeſs and truly hold, by Gods help, be moſt conſtantly held and confeſt by me, whole and inviolate, to the Laſt breath of my Life; and that the ſame be held, taught, and Preached by all that are under me, or thoſe, the care of whom ſhall in my charge belong to me. So God help me and theſe Gods Holy Goſpels*

We

We will farther, that these present Letters be read in our Apostolick Chancery according to the accustomed manner: and, to the end they may be the more easily known unto all, that they be Registred in the Rolls thereof, and that they be Printed.

And let no person whatsoever dare to infringe this declaration of our Will and commandment, or by bold presumption to offend against it. And if any one shall presume to attempt it, let him know that he incurs the indignation of Almighty God, and of his Blessed Apostles, Peter *and* Paul. *Dated at* Rome *at St.* Peters, *the Thirteenth day of* November, *in the year of the incarnation of our Lord* 1564. *And of our Popedome the Fift.*

Fed. Cardinal. Cæsius.

Cæ. Glorierius.

Thi

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The Stationer hath in his hands the Atteſtation of Meſſieurs *Claude*, de *l'Angle*, *Daillé*, and *Allix*, ſhewing that they have ſeen this Anſwer, and that they have not found any thing in it contrary to their Religion.

AN

AN ANSVVER UNTO THE BOOK OF MONSIEUR, The Biſhop of CONDOM.

Monſieur the Biſhop of *Condom* has too much juſtice to take ill the anſwering his Book; On the contrary he ſeemeth rather to invite us to the ſame in terms ſufficiently expreſs. And beſides it is well known, that defence is a natural and favourable right, eſpecially when it concerns a thing ſo dear as

Deſign of this Treatiſe.

Page 187

as the interest of truth and Religio ought to be.

Page 187 He onely desires, *that in case a one answer his Treatise, he would n undertake to refute the Doctrine which*

Page 188 *contains, nor examin the different wa that the Catholick Divines have used establish the Doctrine of the Council* Trent, *nor the several consequences th*

Page 3. *particular Doctors have drawn thence, b ing things that are not necessaril*

Page 189 *nor universally received; but that h would chiefly hold himself to three things to prove that the Faith of the Churc of* Rome *is not faithfully laid down i his Book, as he believes it is; or tha he would shew that this exposition doth Leave all objections in their force, and all the difficulties whole and intire; or Lastly that it be made precisely appear, wherein his Doctrine so explained doth overthrow the foundation of Faith.*

Of these three things, we will leave the first to be examined by those of his own communion, because that is more properly their business and right than ours. It belongs to them principally to consider if they would not

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not be well contented, and if it would not be very advantageous to them to reduce their belief in all matters of Controverſie, unto what is explained in that Treatiſe; and to Lay aſide all the conſequences which their other Doctors have drawn from the Council of *Trent*, and the means they have made uſe of to eſtabliſh them, as things that are not neceſſary, and which nevertheleſs do clog Religion, or do at Leaſt in part hinder a matter which is ſo deſireable, as the uniformity of Worſhip, and belief amongſt Chriſtians ſhould be.

We will content our ſelves to obſerve by the Way, ſeveral places where the Biſhop of *Condom* uſes an Art, that is diſtant not onely from the Common belief of the Doctors of the Church of *Rome*, and of the general practice of all the people of his Communion, but alſo from the terms, and the Doctrine it ſelf of the very Council, to the end it may be diſcerned, wherein conſiſt the ſweetnings that the Biſhop of *Condom* doth uſe, and in what he comes near us

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But we will throughout perform the two other principal things, which the Biſhop of *Condom* propoſes, which are to ſhew, that in reality his exposition doth Leave all objections in their force, and all important diſputes intire, and that his Doctrine, whatever Art he uſes, or whatſoever mitigation he ſeemeth to uſe therein doth all along equally overthrow the foundations of true Chriſtianity.

We will perform both the one and the other of theſe two things, in a plain manner, according to the Biſhop of *Condoms* deſire, without engageing very far in a new diſpute, and it ſhall be done not onely with the moderation, which he himſelf gives us a commendable example of, but with all the reſpect, which we ought to have for a perſon of ſo great merit as his.

We will onely reſerve the Liberty which the intereſt of the cauſe, and the right of defence do neceſſarily require, ſo as to ſay of a thing, that it is not true, when it is not; or of an argument it is not right, or that it is ca-

captious, when it is such indeed; because otherwise it would not be possible to make known the truth without weakening of it.

We will then here examin with the greatest clearness and brevity that may be, and in the same order which the Bishop of *Condom* would have observed, the several Articles of his Treatise, whereof he maketh so many Sections; and to the end that those who give themselves the trouble of Reading this answer, may find where to stop, it shall be divided into *Six* parts, though unequal, according as matters have more or less extent. The *First* shall treat concerning the design of the Bishop of *Condom's* Treatise, and touching two general propositions (and as it were preliminaries) which the Bishop of *Condom* Lays down; the one that we are agreed, that the Church of *Rome* doth believe, and imbrace all the fundamental points of the Christian Religion; the other, that all the Religious Worship, which she gives unto Saints, Images, or Relicks, doth

Page 5

Page 12

terminate in God onely. The *Second* part ſhall treat of the worſhip of Saints Images, and Relicks; The *Third* of the matter of Juſtification, with all its conſequences, the merit of works, Satisfactions, purgatory, and Indulgences. The *Fourth* of the Sacraments in general, and particularly of the Sacraments of Baptiſm, of Confirmation, of Pennance, of Sacramental Confeſſion, of extream unction, of Marriage, and of Order. The *Fifth* of the Sacrament, of the Euchariſt in particular. The *Sixth* and Laſt, of Tradition, of the authority of the Church, of the authority of the Pope, and of Epiſcopacy.

I. The deſign of the Biſhop of *Condom's* Treatiſe Page 12 4. and 4.

The Firſt Part,

As for the Biſhop of *Condom's* deſign, he declares it himſelf in the beginning; he did believe, he ſaith, *that the matters, which we made the Subject of our breach, being now ſufficiently cleared, he could do nothing better, nor more uſeful for us, than to propoſe plainly unto us, the opinions of the Church of*

of Rome, *by explaining to us what ſhe hath defined in the Council of* Trent; *hoping that alone would cauſe ſundry conteſts wholly to vaniſh, and that thoſe which remained, would not appear, according to our own principles, of ſuch weight, as we would it ſhould be believed they are; and that according to our own principles, they contain nothing that doth wound the foundations of Faith.*

We have, in the very entrance this advantage, that the Biſhop of *Condom* going about to make a plain draught, as he ſpeaks, *of the Catholick Doctrine*, in oppoſition unto ours, lays hold on, for a foundation, a Council which is well known not to be acknowledged Catholick or Oecumenical, a Council, which, above all other Councils, is ſuch wherein, according to their own Catholick Authors, there apeared viſibly moſt of intrigue, and of human intereſts, a Council, of which our France it ſelf doth not receive all the deciſions, in matters of diſcipline and Government, a Council to conclude, whoſe decrees do to this day want explication.

In sum, if the Bishop of *Condom* doth desire that men should speak what they think, nothing is more frivolous than his design, unless it be for those Doctrines and practises that are not very necessary, Whereof he seems to desire to discharge his Religion; for as to the other, Which he calls the principal causes of our breach, he saith himself, that the matters of controversie are now cleared: and it is certain that there is nothing but prejudice, the weakness, and the variety of the mind of man, that doth hinder that all the World doth not so Judge. Wherefore then is it, that at this time they propose plainly the same things, as if men heeded not at all, instead of bringing of new Lights, to overcome if it might be, those human infirmities which do occasion diversity of opinions.

It is true that the Doctors and Preachers, of the one side and the other, do sometimes aggravate the things which they treat of; Whether it be the things themselves, or the conse-

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quences they draw from thence: yet this doth not hinder, but that it is very well known on both ſides, what is the ſubſtance of the belief of the one and the other in the principal points. It is properly nothing but theſe Doctrines and theſe practiſes, which the Biſhop of *Condom* would have laid aſide, which are not ſo well known by all the World. For example, we do very well know what the Church of *Rome* doth commonly teach concerning the Sacrament of the Euchariſt, touching the worſhipping of Saints, of the Croſs, of Images, and of Relicks, the Soveraignty of the Pope, and all the other principal points, which ſeparate us from her communion: we are ſufficiently informed, of what ſhe doth profeſs to teach, of what She receiveth, and practiſeth in all places upon theſe points: it is onely the exceſs, and abuſe, that are greater haply in ſome parts, than in others, wherein all the world doth not equally agree. We believe we have ſolidly refuted all theſe principal Doctrines, and all theſe

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Worſhips Univerſally received: it behoved him therefore properly, either to ſubmit unto our reaſons, or to ſhew better; and not put us of onely with a ſimple expoſition.

It is not here put in queſtion, what power the Biſhop of *Condom* hath to explain *What the Church of* Rome *hath defined in the Council of* Trent, or to reduce the Doctrine unto the point, to which he ſeems to have reduced it. For our parts we do not in the leaſt make any doubt, but that Paſtours may make probable expoſitions according to the motions of their conſcience, whether it be for inſtructing their Flocks, or to bring back unto the truth ſuch as have forſaken it: for why ſhould they not explain ſuch Writings, ſeeing they do every day explain that, which is leſs clear in the Holy Scripture.

But as for the Gentlemen of the Church of *Rome*, what will become of the Authentical Bull of *Pius* the Fourth, which doth contain the confirmation of the Council of *Trent*, and gives it all its authority? That Bull expreſly

preſly forbids *all ſorts of perſons, of what order, or dignity ſoever they are in the Church, the Pope onely excepted, to explain the decrees of the Council in whatſoever manner, or under whatſoever pretext it may be, and doth before hand make void all ſuch explications* After this, let any one tell us what foundation may be had for what the Biſhop of *Condom* hath explained of theſe decrees, how to be aſſured that ſome perſon of his Communion will not ſtand up, and think he may ſay of him, what he hath ſaid of others, that herein he is but a particular Doctor, that we ought onely to reſt upon the proper terms of the Council, or at fartheſt of the Pope, who hath reſerved unto himſelf the explication: and that in the mean time, they will abate nothing of the decrees of the ſame Council, nor of the opinions received in the Chairs and Univerſities, nor of the general practice, what abuſe ſoever be pretended in it.

However it be, We may obſerve as we paſs, that the Biſhop of *Condom* doth here ſilently acknowledge, that

that the Doctrine of the Church of *Rome*, all cleared and all decided as it was by the Council of *Trent*, is not for all so clear, but that it hath yet need of farther explication: which is most true, as to the very ground of it; and they have for this same reason designedly put their several decrees in general and ambiguous terms, to give in appearance the greater satisfaction to people. It will now be seen by the sequel, if the Bishop of *Condom* himself will speak plainer on these doubtful points, if he will not contain himself still in general terms, or if he will not wholy pass over those points here in silence.

In the mean time what will become of us? The Holy Scripture, say they, is obscure; it appertains unto the Church to explain it according to the unanimous sense of the Fathers: the Fathers have their obscurities, every one draws them to their side; it will require many years to examin them, and it will not be easie to form an unanimous sense. They add, it belongs to the Council to determin that by

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their decrees; but in theſe very decrees there are things very ambiguous, and that may receive a double, and a triple ſenſe; the Biſhop of *Condom* doth preſent us an *expoſition* which he ſaith is faithful. In good time: but another Prelate, or a Doctor of *Sorbon*, will ſay that the Biſhop of *Condom* is not ſufficiently a uthoriſedfor that,or that he hath need himſelf to be explained, and in the mean while, thoſe who are afraid of offending God, by a Religious obſervance of any thing which is not God, and who deſire nothing but to Worſhip the true God purely, according to his Word, ſhall abide as it were ſuſpended betwixt all theſe uncertainties, and ſhall not be able to yield any acquieſcency unto theſe Lively beams, wherewith this Divine Word hath repleniſhed their Souls. This is, what the deſign of the Biſhop of *Condom*'s Treatiſe would Lead us unto; But let us proceed unto the Treatiſe it ſelf, and let us ſee if this expoſition, ſuch as it is, will produce the two effects it promiſes, which are to cauſe all diſputes

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to vaniſh, or, to reduce them un ſuch terms, as according to our ow principles have nothing in them whi Wound the foundations of Faith.

II. The general propoſition of the Biſhop of *Condom* that they of the *P. R.* do confeſs that the Catholick Church do believe all the fundamental Articles of Chriſtian Religion.

The Biſhop of *Condom* begins wi this general propoſition, that thoſe the Pretended reformed Religion avow *that the Catholick Church do receive all the fundamental Articles of Chriſtian Religion*: here at firſt it m be ſeen, as alſo in the Title of th Treatiſe, that by the *Catholick Chur* the Biſhop of *Condom* intends the *miſh* Church. It is an uſage, whi the Gentlemen of the *Romiſh* Chur very much more affect of Late, th they have been accuſtomed, namely, it ſeems, to cover themſelves with more authentick Title, and to tak a kind of advantage in words abo all other Chriſtians: that is to ſay, th the name of the *Roman* Church, an the name of the Catholick Churc doth not ſufficiently to their mind mean the ſame thing; the one do ſeem much more auſpicious, than th other. And moreover this ſame thin makes evident, that the Titles whic

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The Biſho Parties o themſelv moreLu a certain reality; w becauſe i midſt of place wh in queſti for himſ TheſeG ces, wh of Coun ſeſſed, Countr It is ſome tim *man* Ca tholicks date ou general peace, accordi ſiderati of Fath and ot unto th by wh

Parties or Communions assume unto themselves, according as they have more Lustre and Power, are not always a certain proof that they do possess in reality; what these Titles ascribe to them because it doth appear, that in the midst of the dispute, and in the very place where this Title of Catholick is in question, one party doth claim it for himself in prejudice of all others. These Gentlemen do herein, like Princes, who alway retain the Title of Countreys, which they once possessed, although they have Lost those Countreys several Ages past.

It is true, that we our selves do some time give them the name of *Roman* Catholicks, or this simply of Catholicks, as well therein to accommodate our selves to the stream of the general use, as for the advantage of peace, being to Live amongst them: according as also for these very considerations, we give them the name of Fathers, of Bishops, of Prelates, and others the Titles which they give unto themselves, although the right by which they pretend to take them, be

be yet in question: and it may be th
Word Catholick would not have bee
so urged here above all other, if i
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proposition, which is, that we do al
low *that the Catholick Church doth be*
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Christian Religion; for who is it that e
ver doubted a proposition conceive
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universal, which we profess in th
Apostles Creed, which is the body o
the Elect of all Ages, not onely al
ways hath held, and shall always hol
all the fundamental points, but tha
she never did, nor ever shall hold an
Capital Error, which doth intirel
destroy the foundations; and this i
what we cannot say of the Church o
Rome. We own that she doth receiv
the fundamental Articles, as the Bisho
of *Condom* doth alledge: but we d
say, at the same time, as he himself doth
instance, that she destroys the foun
dations, by contrary Articles; and
we prove it, not onely by the conse
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quences which we draw from the Doctrine of the Church of *Rome*, as the Biſhop of *Condom* avers, onely becauſe it pleaſeth him ſo to do, but directly by the Doctrine it ſelf, which ſhe teacheth, and openly practices. P. 8

It is true that the Church of *Rome* doth teach, that we ought to Worſhip one onely God, Father, Son, and Holy Ghoſt, which is the firſt, and moſt fundamental Article of the Chriſtian Religion: but at the very ſame inſtant, She doth teach another Article, which is quite contrary according to us, when She ſaith, that we ought to Worſhip, and when ſhe doth indeed Worſhip, that, which according to us, is not God.

The Church of *Rome* receives, as we do, the firſt Commandment of the Law, which forbids having any other God than the Mighty and Jealous God. Yet at the ſame time, She calleth upon the Saints, which is a Religious worſhip by their own Confeſſion, and according to us, it is a kind, or part of that worſhip, which we ought not to give but to God onely: not to ſpeak

here of the exceſs, which is ſeen in that worſhip.

The Church of *Rome* receives the ſecond Commandment, which doth particularly forbid the making Images of any thing that is in Heaven, or in the Earth, to worſhip them: but at the ſame time She doth make Images of the very perſons of the Trinity, and of all the Saints; Shee kneels down before them, and doth ſerve them Religiouſly, againſt the expreſs terms of the Commandment, and it is alſo well known, to what exceſs She hath advanced this worſhip in the practice.

The Church of *Rome* receives, as we do the Apoſtles Creed, which is an Abridgment of the fundamental Doctrine of the Goſpel, for thoſe who are well inſtructed in it, and that do underſtand it in the full force of its expreſſions: But therein it ſelf we do agree no wiſe touching that, which the Biſhop of *Condom* doth ſuppoſe, that the Church of *Rome* hath the pure and true underſtanding of the Creed. We pretend that to believe in God the

the Creator, and in Jeſus Chriſt doth mean ſo to believe in God as to matter of Religion, as not to have the Leaſt confidence in any thing elſe: and we believe that the Worſhipping of Saints, of Relicks, of the Croſs, and of Images, eſpecially in the exceſs, and inevitable abuſe which follows, however the matter is ſweetned in diſputation, is a degree of a Religious confidence in the creature, which thereby doth become ſharer in what we owe only unto the Creator.

The Church of *Rome* with us believes that Jeſus Chriſt is aſcended into Heaven, that he ſitteth on the right hand of God the Father, and that it is he, who ſhall come from thence to judge both the quick and the dead: but ſhe believes at the ſame time, that our Lord Jeſus Chriſt, is alſo every day corporally upon earth, though in an inviſible State, and different from that eſtate he is in in Heaven.

Here it might be proved, that in effect all theſe Doctrines of the *Roman* Church, and ſeveral others are directly contrary to the fundamental Doctrine of the Goſpel, but that would

be uſeleſs in this part of the queſtion where it ſufficeth to intimate, that we do ſo believe: what follows will ſhew the reaſons which we have to believe ſo.

p. 9 a. 1 The Biſhop of *Condom* doth here make the objection againſt us, which is uſually made againſt us touching the *Lutherans*, that the conſequences which we draw from their Doctrine, do not hinder, but that we admit them into our Communion, although theſe conſequences do ſeem to deſtroy the foundation.

But there is a great deal of difference betwixt the *Lutherans* and the *Roman*-Catholicks, in reference unto us; in effect we agree, that always heed is not to be taken of the conſequences, which may be drawn from a Doctrin. Doubtleſs we ought to diſtinguiſh the conſequences conteſted by him that doth teach the Doctrine, and which do not produce any effect in the intention nor Worſhip, from thoſe which are granted by the very perſons which teach the Doctrin, and which are followed by a ſort of Wor-

ship which is thought to be evil. It is true that Mr. *Daille* saith of the *Lutherans*, as the Bishop of *Condom* doth instance, *that they have an opinion, which according unto us doth infer, as well as that of the* Roman *Church, the destruction of the humanity of our Lord Jesus Christ*; but it is also very certain, *that this consequence*, as Mr. *Daille* doth add, *cannot be without great injustice imputed unto them, because they do formally deny it*, and that besides, they have nothing in their Worship which doth establish, or suppose this consequence. This is the reason of this expression of Monsieur *Dailles*, which hath been so urged of late times, and which the Bishop of *Condom* doth here again urge, that the opinion of the *Lutherans has no venim in it*, which is notwithstanding a natural expression, and proper to the Subject, for it imports nothing else, but what is said before, that the *Lutherans* denying the consequences of their Doctrin, and believing the humanity of Jesus Christ, as it is certain they do, their errour touching the Eucharist,

although it may be groſs according unto us, may nevertheleſs be charitably born with, for the advantage of Peace and Union.

But as to the Church of *Rome*, it is not onely by conſequences, but by a poſitive Doctrin, and by a conſtant practice, as we pretend, whatſoever ſhe ſaith, that ſhe doth not ſufficiently acknowledge the Soveraignty, which is due unto God, nor the quality of Saviour and Mediator in our Lord Jeſus Chriſt, nor the ſuperabundant fulneſs of his merits; becauſe it appears plainly unto us, that ſhe gives unto the creature, the Worſhip which is onely due unto the Creator: and that ſhe doth make to concur the ſatisfactions and merits of men, with the ſatisfaction and merit of Jeſus Chriſt. It cannot with juſtice be ſaid that the *Lutherans* do not believe the humanity of Jeſus Chriſt, but it is no calumny to ſay that the Church of *Rome* doth Worſhip the hoſt, and that ſhe doth give a Religious Worſhip to Saints, & to their relicks, to Images, and unto the Croſs, &c. theſe are not conſequen-

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ces contested, but positive Doctrin confirmed by practice.

The Bishop of *Condom*, having a mind to cover the contrariety, we conceive between the fundamental Articles, which the Church of *Rome* holds, and those other Worships that we reject, passeth over here in silence, what should have been spoken touching the adoration of the Host, which point alone most openly shews this contrariety.

He thinks to reconcile all by his Second proposition, *that the Church of Rome doth teach, that all Religious worship ought to terminate it self on God.* We say more simply, and more naturally, that all Religious Worship ought to addresse it self unto God, because indeed Religion should regard nothing but God, and should have only him for its object. All Religious Worship should begin with him, continue in him, and end on him. This is it, to which only all the Doctrin of the Old and New Testaments doth tend: there cannot be shewed in those ges Holy Originals, neither Command- ment nor example to the contrary.

III. Second proposition general of the Bishop of *Condom* That the Catho. Church doth teach that the Religi- ous wor- shipping of Saints and Ima- termi- nates it self in

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although it may be gross according unto us, may nevertheless be charitably born with, for the advantage of Peace and Union.

But as to the Church of *Rome*, it is not onely by consequences, but by a positive Doctrin, and by a constant practice, as we pretend, whatsoever she saith, that she doth not sufficiently acknowledge the Soveraignty, which is due unto God, nor the quality of Saviour and Mediator in our Lord Jesus Christ, nor the superabundant fulness of his merits; because it appears plainly unto us, that she gives unto the creature, the Worship which is onely due unto the Creator: and that she doth make to concur the satisfactions and merits of men, with the satisfaction and merit of Jesus Christ. It cannot with justice be said that the *Lutherans* do not believe the humanity of Jesus Christ, but it is no calumny to say that the Church of *Rome* doth Worship the host, and that she doth give a Religious Worship to Saints, & to their relicks, to Images, and unto the Cross, &c. these are not consequen-

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ces contested, but positive Doctrin confirmed by practice.

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III. Second proposition general of the Bishop of *Condom* That the Catho. Church doth teach that the Religious worshipping of Saints and Images &c. terminates it self in God only

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Mat. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve*, said our Saviour to the Devil that tempted him.

If Religion were only an arbitrary Worship, and that to render it Lawful, it were enough to refer all to God. *St. Aug. lib. 4. contr. Faust. cap. 11. & de Genes cont. Manich. li bca p. 1.* the *Manichees* which adored God the Father, Son, and Holy Ghost, with a Sovereign Worship, and who also Worshipped the Sun and Moon, by reason of the residence they believed God made in those glorious bodies, might have said that they did *terminate* all in God; and in a Word there could be no false Worship, superstition, or evil action, which may not be justified if it were enough to say that all did *terminate* in God.

Besides the Church of *Rome* doth but fairly say that She teacheth, that the Worship of Saints ought to refer it self to, or terminate it self on God: the people will everlastingly terminate it on the Saints, on their relicks, and on their Images; because the same reason, which causeth that grosser minds cannot form to themselves any Idea of an Infinie and in-

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visible God as he is, doth also make them naturally to stop at Saints and creatures, and that they rely more on things which they see or know, than on that which they onely know imperfectly. They will have, as the *Jews* had, Gods to march before them and at all times, when Relicks and Images, are set before the eyes of the people, as is usual, their eyes and their hearts, far from being lifted up unto God, will stop not onely at the saints themselves, but at their Images and Relicks.

The Second Part.

Of the Invocation of Saints.

The Bishop of *Condom* doth here descend from the General Proposition touching the nature of Religious Worship, to the explication of particular Worships, which do make part of the Articles of Faith, whereunto he reduces the controversies. He begins with the Invocation of Saints, indeavouring also to sweeten and extenuate this worship of the Church of *Rome*, as well in the Doctrine as in the practice, and onely studies co-

colourable means to insinuate his Doctrin, in stead of following the natural order of things & of the Doctrin it self, that is to say, instead of establishing before all things, that the Invocation of Saints is a Lawful worship instituted by God, and by consequence well pleasing in his eyes, he indeavours to surprise mens minds by this other general proposition, *that those of the Pretended Reformed Religion, being pressed by the force of the truth, do begin to acknowledge that the Custom of Praying unto Saints, and to honour their Relicks, was established ever since the fourth Century*; he means, that we do acknowledge that this worship, did begin to be established at that time. This is but a perverting of words: for the Bishop of *Condom* knows very well, that it is not now that we do begin to make this acknowledgement, and that this acknowledgment is neither new, nor forced, nor particular to Monsieur *Daille*, as the Bishop of *Condom* doth seem to take notice. *Blondel*, *Chamier*, *Bochard*, in a word all those who have treated throughly of

Clemnit. Casaub. Iosius du Moulin, &c.

of this Subject, have agreed upon the time in which Praying unto Saints, begun to be introduced. This trick of expression from the Bishop of *Condom*, is onely a short way to insinuate, that there hath been a variation betwixt our authors, and less sincerity at one time than at another, which nevertheless hath not the least ground: however his proposition shall be explained, that it may not be mistaken.

It is true that we have always acknowledged, that Praying unto Saints began to be practised towards the end of the Fourth Age: but we never acknowledged, neither do we yet acknowledge, that it was an usage then established in the publick service of the Church: nor is it true, that it was authorised by any Council.

Onely if it be needful, we make appear by convincing proofs, not only that there is neither command nor example, neither in the Old or New Testament, for the Invocation of Saints, but also that there is not the least

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mark in any of the authors of the fi
three Ages, which are extant in ſu
ficiently great numbers.

Mr. *Daille* doth not accuſe any
the Fathers, much leſs St. *Auguſtin*
to have changed the Doctrin in th
point from the former Ages: for S
Auſtin hath declared himſelf the Le
of any for theſe ſorts of Prayers
Saints; Mr. *Daille* doth only compla
of this, that they ſuffered them inſe
ſibly to be brought in upon bad prin
ciples, and doth accuſe them of hav
ing erred in this, as the Church
Rome doth acknowledge, that the
have all erred in other things. If th
Biſhop of *Condom* pretend, that thi
is to abandon thoſe great men un
der colour of acknowledging that the
were men ſubject to errour, the mil
lenaries, which do yet to this day ex
pect a Kingdom for a Thouſand year
on earth, under the immediate Go
vernment of Chriſt Jeſus, thoſe which
believe that Souls at their departur
out of this Life, ſhall ſleep until th
day of Judgement, and Generally al
thoſe that have followed or do yet
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follow any one of theſe errours which appeared in the firſt Ages, may as well ſay, that we have abandoned thoſe of the Fathers, who followed or taught thoſe matters, and by conſequence that they are not errors, but Doctrines Lawfully eſtabliſhed.

But it will appear very unlikely, ſaith the Biſhop of *Condom*, *that Mr.* Daillé *hath better underſtood the opinions of the Fathers of the three firſt Ages, than thoſe who have gathered, as it may be ſaid, the ſucceſſion of their Doctrin: and he will be much leſs believed, that the Fathers of the fourth Age where far from perceiving that there was any innovation brought in in their Worſhip: this Miniſter on the contrary hath produced expreſs texts, by which they clearly ſhew, that they pretend, in praying to the Saints, to have followed the example of thoſe who went before them.*

Theſe kinds of diſcourſes are very uncertain, and are properly but Colours. If the Biſhop of *Condom* had taken the pains to have mentioned the texts he ſpeaks of, it would have been ſeen that there is not the leaſt in any

of them which shews clearly, as he would have men believe, that the Fathers of the fourth Age, did pretend that the invocation of Saints was in use in the three precedent Ages. It is known to be the custom of those who have no good ground, nor Lawful right for what they do, to seek to authorise themselves at least by examples, as the Gentlemen of the *Roman* Church do at this present, by the greatest part of their traditions. But if it were true, that some Author of the Fourth Age had written in General terms, that in Praying unto Saints in that Age, they followed the example of those that had gone before them, not shewing the time when these examples appeared, who sees not that this might be referred unto the time immediatly going before in the same Age, and would conclude nothing for the three first, if nothing were to be found in those Ages? However it be, we believe shall we be able to make appear, that never any author of the Fourth Age, hath alledged any text of the three former, that

makes

makes out, that in those times they prayed unto Saints.

The Cardinal *Du Perron*, whose art in turning all to his advantage is sufficiently known, hath been forced to confess in proper terms, *that there is not to be found any footstep of the invocation of Saints in the Authors next to the Apostles Ages; seeking vain slights and evasions upon this matter.*

In the reply unto the King of Great Britain: answer, 1871. Impress. Pa.

Perez a *Spanish* Bishop, more sincere, goeth farther, confessing that he found not that any Prayd unto Saints before the year 360. See then more than three Ages and a half, exempted from the pretensions of the Gentlemen of the Church of *Rom*, by their own confession: and what can there be more convincing on the side of Tradition, unto those which make it the rule of their Faith, against such a worship as this, which maks so great a part of the *Roman* Religion, than not to find at all the least step of it, in the whole course of 360 years, the purest time of Christianity.

Of Tradi. pa 197

As to what the Bishop of *Condom* saith, that it is not at all likely, that

Mr. *Daille* had better underſtood the opinion of the Fathers of the three firſt Ages, then thoſe of the fourth Age did underſtand them; firſt it is not here the buſineſs to underſtand, or not to underſtand the opinion of the Fathers of the three firſt Ages: for none of their writings can be alledged, which thoſe of the fourth Age have underſtood in one ſenſe, and Mr. *Daille* in another.

The onely buſineſs is to know, if there be any thing in thoſe writings which ſheweth that they Prayed unto Saints: Mr. *Daille* affirms that he finds nothing at all. *Du Perron* and *Perez* ſpeaking to the ſame effect as is already ſaid, and the authors of the Fourth Age, ſay nothing contrary.

But if there were occaſion to explain any of the Fathers of the three firſt Ages, it would not poſſibly be ſo great a Paradox as the Biſhop of *Condom* imagins, to ſuppoſe that Mr. *Daille* has been able to underſtand them as well as moſt of the Fathers of the fourth age did underſtand them. Thoſe who amongſt all his other works have read his books of the uſe of the fa-

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thers, of the Novelty of *Roman* Traditions, of the object of the worship of the *Latins*, and upon the Epistles attributed to St. *Ignatius*, where he had occasion to speak throughly of the Doctring of the three first Ages, will acknowledge, if they are in the least just and sincere, that haply scarce any before him, hath either more studied, or better understood the Fathers than he: and I may credible say here, that if the veneration which is to be had for antient things, be one day joyned unto the proper excellency of his works, and unto the clear reputation, in which he lived & preached, even unto a great age, he will be esteemed in after times, for one of the greatest & most excellent Doctors which the Church ever had.

The Fathers of the Fourth age lived some in *Europe*, others in *Asia*, and some in *Africk*: Printing not being then in use, there was not the same facility to see all the Manuscripts of Forreign parts. The Fathers had each their proper Lights, and peculiar study of some of the writings of the preceding ages, and of their own:

at this day, those, who have the time, Wisdom, Judgment, and the knowledge of tongues which are necessary for the well understanding the Fathers, may collect not onely all the Fathers works of the three first Ages, but also the several Lights of the Fourth, and also joyn unto those Lights, those of all the following ages unto that wherein we Live: *day unto day uttereth Speech, & night unto night sheweth knowledge.* Who questions but at this time several places of the Holy Scriptures are better understood, than they were in the First ages; This dispute it self hath served to clear many truths, which were not known until these Last times; for instance, several passages misunderstood by the Fathers, which are now better understood, in the one, and in the other Communion, than they were formerly; and sundry errours whereinto it is agreed they were fallen, from which, praised be God, we are now delivered.

Hereit is, that the Bishop of *Condom* comes at length to explain the belief of the *Roman* Church touching the

the invocation of Saints in particular: what he ſaith may be reduced to this, *that the Church of* Rome *teacheth that it is uſeful to pray unto Saints, and that ſhe teacheth to pray unto them in a Spirit of Charity, and Brotherly fellowſhip, as we pray to our Brethren, that are living upon earth: that this Prayer unto Saints doth not any more derogate from the mediation of Jeſus Chriſt, than that which we make unto our Living Brethren, that the Church of* Rome *makes a great deal of difference betwixt the Prayers which ſhe addreſſeth unto God, and thoſe which ſhe makes unto Saints, that unto God ſhe ſaith* have mercy upon us, *and to the Saints only,* Pray for us, *and that this is the ſenſe, unto which the Church reduceth all the Prayers unto Saints, in whatſoever terms they be conceived: that the Council teaching that it is good and uſeful to call upon the Saints in an humble maner, and to fly unto their aid for obtaining benefits of God by his Son Jeſus Chriſt, the Biſhop of* Condom *conceives not how we can ſay that this is to depart from our Lord Jeſus Chriſt. Afterwards he adds*

that

that the Church doth not offer unto God the Holy Sacrifice of the Mass in the honour of Saints, but only so as to name them the faithful servants of God, to render him thanks for their victory, and to pray him to be inclined by their intercessions; moreover that this is not to advance the creature above its condition, to attribute unto them a knowledge of the desires and necessities of which we make secret requests unto them, in as much as that God hath not refused to reveal things to come unto the Prophets, though they seem to be more particularly reserved unto his own knowledge: that, Lastly, the Church doth not decide any thing, upon the different meanes, which God makes use of in imparting this knowledge unto the Saints, whether he doth it by the Ministry of Angels, or by a particular revelation, or whether he discover all unto them in his infinite essence, where all truth is compriſed.

This is the sense, and as near as may be the Bishop of *Condoms* very expressions, whereby he would sweeten his Doctrines as much as he could but for all this, what might not one

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say upon each of these propositions, if this were a place to handle the question to the bottom? But seeing the Bishop of *Condom* desires not to insist upon refuting of him, and also it being not the design of this answer, we shall also content our selves almost throughout, to set forth simply our beliefe in opposition unto his, because it may be thought, that there is no more needful, as well to judge in general, which of the two hath more the character of truth, as to make appear that his exposition is always equally contrary to our fundamental points. Onely, after this example, we will touch some reasons, upon which we ground our selves, for the same consideration which he himself makes, where he saith *that the knowledge of the principal reasons of a Doctrine doth often make up a necessary part of its exposition.*

The reformed Churches do believe, that it is not onely for the Glory of God, but that it is his will also, as he hath told us in his word, that we should worship but one God, that we should

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ſerve none but God with a religious worſhip, that we ſhould have recourſe unto none but God only in our neceſſities; that we ſhould call upon none but God in our Prayers, and that invocation, according to the very word is a ſpiritual ſacrifice, which makes up the chiefeſt part of the worſhip due unto God onely. We believe that this is the true meaning of the Commandments of the Law, and of all the *Doctrin* of the Goſpel, which directs us throughout, to addreſs unto God our vows, our Prayers and our thankſgivings; and as for the faithful Servants of God, which we eſteem to have dyed in his favour, we ſay that we ſhould honour their memories, praiſe their faith, their zeal, their charity, and all other their Chriſtian vertues, and propoſe them for example, and imitation unto the faithful. This is properly our belief, and we are perſwaded that thoſe who will conſider it with a free and equal mind, will not onely find it ſafe, and right, but alſo pure and diſengaged from abuſe, from difficul-

ties

ties, and uncertainties, which accompany that of the Biſhop of *Condom.*

We will begin to examin this Article of his expoſition where he ends it, to wit, how the Saints know our vows, our needs, and our Prayers, becauſe it is in vain to pray if not underſtood; we have ſeen that the Biſhop of *Condom* hath declared that never any of his Communion, did conceive, that the Saints could know our Prayers and deſires by themſelves, that is, by their own proper nature; that alſo there is not any immenſity attributed unto them, and that nevertheleſs the Church of *Rome* doth not decide, whether it be by the Commerce of Angels or by revelations, as were thoſe of the Prophets, or whether it be that they ſee all in God himſelf. But doth not this uncertainty already ſhew what that Faith can be, that hath no ſurer foundation? Is it not a new circuit, if our vowes and our Prayers muſt paſs from us unto Angels, from Angels to Saints, and from Saints to God? and is it not yet a new difficulty, if

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Heb, i. 14
Jerem. 17
6 & 10.
Amos 5
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It is yet a gulf of difficulties to Ima-
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P s 7 10
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infinite essence of God: For is not this to attribute immensity unto them? And is it not also to suppose that all things are in God, either according to their proper nature, or by their Images, as they must needs be, to be known, or seen by the Saints? whereas it was never said but that all things were in God only eminently, as it is said in the Schools; that is to say, that the perfection or infinity of his essence comprehends all things, and that there is nothing properly without him.

Besides good heed ought here to be taken, that the principal and essential question, is not to know how the Saints can understand our thoughts, and our Prayers (that may be in some sort indifferent) but how we may be assured at Least they do know them; For if we have only probabilities and conjectures for it, this is not sufficient to establish a Religious Worship, such as that is, nor praying unto the Saints with confidence. In the mean while the Church of *Rome* doth agree, that the Saints do not know our desires

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infinite essence of God: For is not this to attribute immensity unto them? And is it not also to suppose that all things are in God, either according to their proper nature, or by their Images, as they must needs be, to be known, or seen by the Saints? whereas it was never said but that all things were in God only eminently, as it is said in the Schools; that is to say, that the perfection or infinity of his essence comprehends all things, and that there is nothing properly without him.

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and our wants by their own nature: it were very needful therefore that their should be some very expres revelation, that might at Least inform us that they do know them, though we were ignorant of the means: but not having any Likely revelation in this matter, it is evident that all this worship of Saints hath no foundation.

There is yet another difficulty, that the Bishop of *Condom* hath not touched, which doth manifestly shew that there can be no assureance that the Saints, who are prayed unto, can know our desires, and Prayers, or that they are in a condition of doing what we pray unto them for: it is, that we cannot be assured of this it self that the greatest number of the Saints who are prayed unto, are in Heaven especially in the *Roman* Church where they believe a third place. For although we ought to judge charitably of them who seem to dye in the Lord, yet the judgement of charity is not sufficient to establish such worship as this is.

The Council, nor the Bishop of

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Condom upon the whole say nothing to these difficulties, which yet are essential and preliminaries also, as it may be said; because it is a most evident truth, that no true Religious Worship can be grounded upon uncertain reasons.

But Lastly, having touched what the Bishop of *Condom* doth not resolve it is time to examin what he explains, and that which he saith to be the Doctrine of the Church of *Rome*. And First it is a Wonderful *thing* that in Laying down as he doth, so Long a train of Doctrins as hath been mentioned, going about to *establish* so considerable a Worship as the Worship of Saints is, in all its parts, he tells us not one Word which says that God hath thus ordained it: as if Religion were only an human Discipline, and that God would be honoured and served according to our thoughts, and not after his own institution. Look into the Decrees of the Council, the Catechism made by its authority, the Commandments of the Church of *Rome*, they never tell us upon this

Deut. 12 32
Isa. 1: 12
Matt. 15. 9

matter, no more than on many others. God Wills we Pray unto Saints, or God bids we Pray unto Saints: but the Church doth teach, or the Council doth teach, the Council Ordains, and pronounceth *Anathema.* This stile is very different, from that of the Prophets and Apostles; the former begins and almost ever ends, *Thus* Exod. 5. 1 *saith the Lord*; and the others, *We* 1 Cor. 11. 23 *have received of the Lord what we have also delivered unto you.*

It will be said that the Church of *Rome* and the Council of *Trent* are the Instruments of God, and that it is God himself which speaketh by their mouth. But this is to say a thing that is in question, and very much in question: this is to multiply questions, whereas the Bishop of *Condom* pretends to diminish them. The truth is that neither the Church of *Rome*, nor the Council of *Trent*, nor the Bishop of *Condom* who explains their Doctrine are able to find one single passage in all the Scripture of the Old and new Testament, which says that God wills the invocation of Saints: nay (what is

is far from that) we do alledge in this caſe a great number which ſay the contrary.

The Firſt thing, which the Church of *Rome* doth teach, is, that is profitable to call upon the Saints, and it is certain that as to this part the Council doth ſpeak in theſe terms. The Biſhop of *Condom* doth a Little more ſweetten the matter in adding, that theCouncil *is content to teach the Faithful, that this practice is good and uſeful for them, without ſaying any thing more*, and that ſo, *the meaning of the Church, is to condemn thoſe who reject this practiſe through ſcorn or error.*

This doth manifeſtly enough declare, that thoſe which are already in the *Roman* Communion, might very well abſtain from all Invocation of the Saints, doing it with good intention; as for example, not to Pray but unto God alone, or not believe the invocation of Saints, to be abſolutely neceſſary; provided they do not deſpiſe, nor condemn it: that is to ſay, that the Biſhops are

obliged to Preach the Invocation of Saints, as the Council doth very expresly ordain, that we are bound to hearken unto them, and believe also what they teach, but not to do what they teach.

From whence it appears to be a strange Doctrin, and a Communion very extraordinary, if it be true, that some may practice a Religious Worship, and others may refuse it. This doth sufficiently make evident, that our belief and our practise is safe, and that we do follow the securer Way in that regard; for if this Worship be *but useful, if the Council is contented also to teach it so, without saying any further*, we who openly profess that we do not reject it through scorn, but only through the belief which we have, that we ought not to address our vows and Prayers but to God only, in appearance are not in any danger of incurring Gods displeasure in that behalf; especially having neither Commandment as to this matter, nor example in his word to oblige us thereunto; whereas the Church of

Rome

Rome, may well fear the jealouſie of God, if it be true as we believe, that this Worſhip is contrary to his Will. And it is Likely that we, who reject this Worſhip, becauſe we are perſwaded that God alone ſhould be invoked, are in as much ſafety at Leaſt as thoſe, who are in the *Roman* Communion, who have their Liberty to forbear it; for it is a much leſs fault in Religion not to do a thing when one thinks it not to be good, than not to do it when one believes it to be good and uſeful.

But on the other ſide, how ſhall we reconcile the expreſſions of the Council of *Trent* and of the Biſhop of *Condom*, either with the profeſſion of Faith, which the *Roman* Catechiſm doth preſcribe by authority of the ſaid Council, or with the opinions of the greateſt Doctors of the *Roman* Church and with the general practice of all thoſe of their Communion? For the profeſſion of Faith doth ſay in expreſs terms, not that it is good and uſeful to pray unto the Saints, but purely and ſimply, *that we ought to Pray unto the Saints*

Saints, pronouncing *Anathema* against all those which do not receive this Doctrine. And the Cardinal *Du Peron* of whom every one knows how his judgment is followed in the *Roman* Church, saith in expreſs Terms, that *the invocation of Saints is not onely useful and lawful, but that it is necessary*, though by a conditional neceſſity, which he doth not explain clearly. However he pretends to prove this neceſſity by the authority of St. *Ambroſe*, and St. *Hilary*.

Answ. to the repl. of the King of Great Britain Page 872

In ſum, how can it be ſaid of ſuch a Religious Worſhip as this, that it is but uſeful? as if in Religion all true Worſhip, were not a true duty, and by conſequence a thing neceſſary; eſpecially a Worſhip, which it is ſeen doth take up above half the time, of the Ceremonies, and ſervices of the *Roman* Religion. And when the Biſhops have orders, as in the matter now in hand, to teach *above all things* that the Saints who Reign with our Lord Jeſus Chriſt do pray for us, and that it is good and uſeful, to render unto them a Religious honour, and to fly unto

In primis Counc. Trent. Seſs. 26. de invoc. &c.

unto their aid, and ſuccour is not this to ſay that we ought to do it?

But if any amongſt them would forbear in this matter, either becauſe they do not think it abſolutely neceſſary, or becauſe they will not addreſs their Prayers unto any but God himſelf, how can they aſſiſt at all the publick ſervices where Saints are every hour called upon, without ſaying *Amen* as others do, or without being as it were a Sect ſeparate in the midſt of thoſe of their Commnnion?

It is therefore moſt certain that theſe ſorts of expreſſions of the Biſhop of *Condom* are only ſweetnings in terms to draw us unto a Religious ſervice, which he knows we believe to be truly evil. It is but for the preſent, the Gentlemen of the *Roman* Church give us to underſtand, that if we would joyn with them, we ſhould not pray unto the Saints if we pleaſed: but when once men are engaged, we call to witneſs thoſe who deſert us, if they do not oblige them to ſwear amongſt other things, that men ought to pray unto Saints, as it is contained in

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more than human rendred unto them, the benefits and succours demanded of them (however any endeavour to sweeten the matter in dispute) make them approach so near unto God, that it is too apparent, the people regard the Saints as (*Divi* or) Gods, which also is the name that several Catholick Authors give them. The Prayers which we make to our Brethren alive consist but in a Word, and do not any wise divert our hearts from the Religious Worship of God; but the Worship of Saints doth alone make a Long exercise of Religion, and while it shall do nothing else, but imploy and often fix heart and thoughts on men, is not this to divert them for that time from their true object, which is God.

Bellar. lib 3 Sanct. beat. cap 9 Lips in virg. Bonav in Psalt Beat virg

The Church of *Rome* thinks to excuse this Worship by the difference which she pretends to put betwixt the Prayer she makes unto God, and that she makes unto Saints; but it is all along Prayer: and according to us, Religious Prayer, what ever the matter or end may be, is always

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Heaven, of the Virgin that ſhe woul
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them at the hour of death, that ſh
would have mercy upon them; whic
is preciſely what we beſeech of Go
himſelf, and that which they woul
have to make the difference betwi
God and the Saints. And what is ve
ry remarkable, it is not particula
perſons that make theſe ſorts of re
queſts by a miſſled Devotion; the
are publick and ſolemn Prayers, in
ſerted in the Offices and rituals a
they ſpeak, authoriſed by the *Roma*
Church, and generally practiſe
by

In the Litany's of the Virg. *Parce nobis Domina* &c. *Domina mundi, cum filio tuo ſanctiſſimo miſerere nobis.*

by all those of its Communion.

Yes, Say they farther, *But in what terms soever it is, that these Prayers are conceived, the intention of the Church, is to reduce the sense, to Pray the Saints onely to intercede for us, and to obtain of God all those good things, which they beseech.*

But what then is it, that the Bishop of *Condom* doth here understand by the *Church*, if it be not the body of all those who make it up, which are the same persons who make these Prayers; of whom it was said, that they reduce the sense of Prayer to the Saints, to Pray the Saints to intercede for us? Is not this to apply the name of Church unto all things, as if it were a remedy for all diseases? The people demand of the Saints all good things Temporal and Spiritual; these people do make up the Church: and they tell us that the intention of the Church doth reduce their demands unto a simple request of Prayer; that is, that the people do say in Prayer another thing than they would, and that the intention doth here ex-

plain the words, whereas otherwise it is the words that are the Interpreters of the intentions.

Besides, wherefore are they not willing, that God should be jealous of our words, as he is of our thoughts? For our tongue is Gods, as well as our heart: and it is the words which do declare the honour outwardly, as it is the intention which doth rule the inward thoughts, and God will not give his Glory to another.

But when we shall understand by the Church, whose intention it is said, is to reduce the invocation of Saints unto a simple request to Pray for us, when I say, we shall there understand the Council of *Trent*, or the sense of the *Roman* Church in General, as it doth seem he would have us to understand by it, it is well known that the intention of those who Pray, doth follow the natural sense of the expressions they use, and that they do not go to seek after any other intention of the Council, or of the Church in General: and the intention of those who Pray, doth not

onely not go beyond what is here ſuppoſed but it is impoſſible it ſhould be otherwiſe. The nature of man is ſuch, that not onely it inclines, but alſo doth evermore fix it ſelf unto ſome Religious object propoſed to it, which hath ſome reſemblance unto the ſenſe and Nature of man, what care ſoever is taken to direct the intention: and the more groſſe and proportioned to its weakneſs this object ſhall be, the better will humane Nature accommodate it ſelf thereto.

It is the conſtant default of the *Roman* Communion, that they make not ſufficient reflexion, on the one hand upon the Nature of God, and the true Worſhip which he requires of us, and on the other, upon the Nature of man himſelf; God, Great, infinite, Jealous of his Glory, a pure Spirit, did not ſeem heretofore to be otherwiſe pleaſed with ſacrifices and ceremonies in the infancy of the world or under the rudiments of the Law, than that he onely might temperate himſelf unto the dulneſs of people, and of the *Jews* in particular. Theſe

poor people had nothing dearer unto them than their flocks, the fruits of their lands, and the commodities of this Life: God required of them sacrifices of their flocks and offerings of their fruits, as the most assured pledge which they could give of their Love and obedience. But since it hath pleased God to increase the Lights of reason, by a Longer use of reason itself, and to joyn unto these Lights the Light of the Gospel, which hath raised and purified our thoughts and our affections, God would no Longer have any offering, nor Sacrifice but the hearts of men, their Love, their fear and their Religious confidence: but he will have this same confidence all intirely, and will not suffer that we should impart the least share of it unto any others besides himself. Men for their parts, although more enlightned now than the *Jews* were, cease not yet to be men, that is to say, weak and as the Light of the Gospel is strange to their reason, they easily return into their grosse and carnal sense if ever the least occasion be given them

them: there muſt therefore be taken away from their ſenſes all that may incline them unto the Creatures, much leſs may we preſent unto them objects of Worſhip, that ſhould incline them to them: otherwiſe, it is to will two things, which are altogether incompatible; one that they ſhould regard theſe objects, and the other that they ſhould not incline to them.

One general mark of this Natural inclination of men, and of the difficulty there is in reſtraining them, is, that let the Church of *Rome* pretend as Long as ſhe pleaſe, that ſhe puts a difference betwixt the Worſhip, which ſhe renders to God, and that which ſhe renders unto the Saints, yet it appears almoſt in all places and in all things, that there is no ſort of homage, of honour, or outward ſervice which is given to God, that they do not alſo render the Like thereto unto Saints. It hath already been ſhewed how ſhe addreſſeth unto Saints Prayers altogether like to thoſe which ſhe addreſſeth unto God; it is ſeen how ſhe Conſecrates Temples, Altars,

Holts

Hosts, Holy days, Monasteries, and Religious societies in their names; how they put persons, families, cities, & whole Kingdoms under their protection, how they offer incense unto them as unto God himself *&c.* In some srt they go farther, they joyn the Saints unto God in several things: in praying, they have no sooner said a *Pater noster*, but they say an *Ave Mary*: in the general confession of sins, they say, I confess my self unto God, unto the Virgin, unto the Apostles, and all the Saints in Paradise. In dangers, in surprises, and at the hour of death, they teach the people to say *Jesus, Mary*; the poor do not ask Alms but in the name of God and the Virgin: the Authors in like manner pray or thank God and the Virgin in the beginning and end of their Works, and Lastly the Pope himself doth end all his Bulls by a form of threatning of the indignation of God, and St. *Peter* and St. *Paul*, joyning the Apostles with God for companions of his anger.

If there appear any difference be-

twixt

twixt the Worſhip which is given to God, and that which is given to Saints it is this, that in truth there is much more of theſe outward things done to the Saints, than there is to God; for one Prayer addreſſed to God, how many are there addreſſed unto Saints, and particularly to the Virgin, whether it be in the offices and Rituals, or when they ſay their beads which is as it were the meaſure of the Peoples Devotion. In *Paris*, for one Church conſecrated to the Name of God, there is an infinite Number to be ſeen conſecrated to the Name of Saints, and ſeveral unto the name of one Saint; a thing very different from the uſage of the firſt Ages of Chriſtianity, which onely made mention of the Temple, or of the houſe of God, and that had not ſo much as one Temple that was conſecrated unto the Name of Angels or Saints.

But Let us yet obſerve the difference there is betwixt the Churches Conſecrated unto the names of Saints, and thoſe which bear the name of God or of any of the perſons of the Holy Trin-

Trinity: For example, betwixt our Lady's, and St. *Eustace*'s, on the one side, and St. Saviour's, and the Holy Ghost's, on the other: nothing can be added to the greatness and magnificence of the two first, either within, or in the Frontispiece. These are the Grand Churches, here is properly the Grand devotion and concourse of people: The others are (as it were) neglected, obscure, and almost forsaken, in comparison of the former.

This, it will be said, matters nothing unto the Essence of Religion, these are but popular things; the Churches themselves, though they bear the name of Saints, are first and principally intended to the Service of God, and all finally refers unto God, and is terminated on God. In good time: and would to God that it were really so! But these things are onely here mentioned, to prove what hath been said of the natural inclination of people, who turn their hearts, their devotion, and their dependence it self ever towards the Creatures, when they

they make them the object of their Religion. You may, as long as you please, distinguish betwixt a mediate and an immediate object or Worship, an adoration or invocation relative or subalternate, and absolute or final; Say, you make a difference betwixt the Prayers unto Saints, and those which are made to God, endeavour to reduce thoughts and expressions by the intention of the Church, or the Council of *Trent*, or by some sweetnings of expressions: men shall be judged by their own proper intentions, and not by those of the Council; and not onely by their intentions, but if they must render an account for every idle word, by greater reason, of Vows, of Incense, of Bowing the Knee and Prayers, or of words of Devotion, which they shall have addressed to others besides God; and these very words shall be taken according to their natural sense, and not according to a strange or forced interpretation.

The Bishop of *Condom* cannot conceive, how reducing the Invocation of Saints

Saints to nothing, but to demand their aid for obtaining benefits of God through his Son Jesus Christ, who is our onely Saviour and Redeemer, we can say that this is to go aloof off from Jesus Christ: and we for our parts, cannot conceive, how the Bishop of *Condom* should not see by the very subtilty of his expressions, and by the trouble he hath had, to put them in the condition they are now in; how, I say, he should not see, that this is to go aloof off from Jesus Christ, for to fetch this compass about to come unto him. For we suppose, that Jesus Christ would that we come directly unto him, that he commandeth this very matter, that he is alone the *truth*, *the way*, *and the* Joh 6.14; *life*; and that there are *none come unto the Father but by him*, and is not this a keeping aloof off from Jesus Christ, to put the Saints as a *medium* betwixt Christ and us? whereas we should immediately imbrace, and closely hold him by a true and lively Faith.

Let the Gentlemen of the *Roman* Church make here a sincere & serious reflexion. Our Religion goes straight unto

unto God, it looks only to God, and fears to give unto the creature that religious honour, which is due to none but God: theirs, besides that it is not found authorised by any command of God, or example of the Apostles, professes indeed to refer all their devotion unto God, but at the least it cannot be denied, that much is lost in the way, by the fast hold which the people take upon the creature.

As to the last sweetning, which the Bishop of *Condom* uses here for that particular worship, which is given to Saints, when they offer the sacrifice of the Mass (that is Jesus Christ sacrificed) in their honour, he is pleased to say, that this is nothing but nameing the Saints as faithful servants of God, and praying God that he will become propitious through their intercession; the meer expression of offering Jesus Christ sacrificed in honour of the Saints, has somewhat in it so strange, & abhorring from the true Spirit of the Gospel, that we cannot imagine how Christian ears could become accustomed to it, and, less yet, how the Council of

Trent

Trent could prevail with themselves to make a Doctrine or Decree of it.

We have a little more enlarged upon this point of the Invocation of Saints, because it is one of the most essential parts of their Religion, & one, on which the Bishop of *Condom* himself has most insisted: we shall be more brief upon most of the others, as being less important. In the mean while it seems already apparent, by this sole Article, that the Bishop of *Condom*'s Exposition hath nothing in it new but neat and delicate artifice, and that in conclusion it takes not off any thing from the whole force of our principal objections, nor from the number of important controversies; and that his doctrine, whatsoever artifice he uses in expressions, overthrows all along, according to us, the foundations of the Faith. Nay, we know not whether there be not cause to fear, that if on the one side, he had removed some questions, as it would seem to be his design, by putting out of the way many doctrines & practices of the *Roman* Church, yet he had not on the other given place to some new difficulties, for that oftimes

theſe kinds of ſeeming ſweetnings, which are onely in ſome terms, or in matters of ſmall conſequence, do not at all ſatisfie a man, and onely raiſe new doubts in ſtead of reſolving the old.

V. *Of Images and Relicks.*

The Biſhop of *Condom* paſſes from the Invocation of Saints, to the particular Worſhip of Images and Relicks; and, as it ſeems, does not approve all that is ſeen to be practiſed in this matter. In the beginning, he would that we judge of what nature the honour is, which the Church of *Rome* outwardly gives unto Saints, by the inward intentions ſhe hath for them; *The outward Worſhip* (ſaith he) *being eſtabliſhed to teſtifie the inward intention of the ſouls.* Page 30. ibid.

But is not this, in a manner, to contradict himſelf, and to overturn or confound the natural order of things; for, if the Worſhip be eſtabliſhed to teſtifie the inward ſentiments, why will they have us to judge of the exteriour by the interiour, whereas it is of the interiour that we ſhould judge by the exteriour?

our? Or wherefore ſhould it be, th
the exteriour anſwers ſo ill to the i
teriour, and that notwithſtandi
there is nothing ſaid of amendment.

But if the Biſhop of *Condom* do
think, that what he here declar
unto us of the intention of the *Rom*
Church, doth warrant him hen
forward to reduce the outward mar
of Honour, which ſhe gives to Saint
unto what ſenſe he thinks fit to gi
it, beſides that it is not enough
ſuch a declaration, to change t
common uſage of expreſſions, a
the natural meaning of Signs, ho
will they, for inſtance, that a *Tu*
a Pagan, the *Americans*, the ign
rant amongſt us, who are not acc
ſtomed unto theſe refinings of inte
tion, and who judge of things onl
by the common uſe, and by the co
mon notions; How will they, I ſa
that all the World behold all th
great pomp of Religious Worſh
which is given to Saints, to their
mages, and their Relicks, ſo li
the honour that is to be given to G
himſelf, without taking this Worſh

for a true mark of adoration, and the Saints themselves for so many Gods.

The Council doth forbid (saith the Bishop of *Condom*) *to believe any Divinity or Virtue in Images, for which there should be any reverence due to them; or for which any honour should be required to them, or confidence put in them, and will that all refer to the Originals which they represent, which doth distinguish the Church of* Rome *from Idolaters, because very far from believing as they, that any Divinity resides in Images, she attributes no virtue unto them, but that of exciting the remembrance of the Originals.*

Here is it notwithstanding, and in what follows, that the Bishop of *Condom* doth sweeten the terms, as much as he thinks may be done: it is not any longer to worship Images, as is the common and ordinary sense of the principal Doctors who have written for this Worship, and of the very second Council of *Nice* it self; It is no longer to serve them, as yet the very termes of the

Council of *Trent* run, but onely to honour them. And it is true, this is, in appearance, a step towards a reformation, and a sign, that men of wisedom and clearness, such as the Bishop of *Condom* is, are somewhat ashamed of the height whereunto they have advanced the Doctrine of this Worship: But in the conclusion, it is still, notwithstanding this, all one and the same thing, because they still continue to give the same religious Service unto Images.

The Council of *Trent* doth pronounce Anathema against all those who reject this Worship, by this means boldly condemning the ancient Council of *Elibery*, that of *Constantinople*, consisting of 338. Bishops; That of *Francfort*, where there were 300; The Emperour *Charlemaigne*, and the Churches of *France*, and of *Almain*, of that time, and of a long time after, which all rejected the Worship of Images. The Observations that are printed with the Text of the very Council of *Trent* it self, pretend that it is an ancient and approved usage,

Concil. Trent, Sess. 25. de Invoc. Sanct, &c. Re-

usage, *to have Images, and to worship them* (these are the very words) and they authorise this practice by the judgment of *Thomas Aquinas*, of *Bellarmine*, of *Vasques*, and of a great number of the chief Doctors of the *Roman* Church. It is also known, that many of the same Doctours teach, that it is a duty to worship the Cross, and the Image of Jesus Christ, with the Worship of *Latry*, as they speak, which yet is the Divine honour that is given to God himself. It is seen, with what devotion and zeal, the people kneel before the Cross, before Images, and before Relicks; how they greet them, how they kiss them, how they incense them, how they fasten their eyes and their hearts upon them. The Bishop of *Condom* doth pass all this over, by the word *Honouring*: it is not any longer the Cross that is adored, but *he is adored before the Cross, who did bear our sins upon the Tree. The intention of the Church, is not so much to honour the Apostle or Martyr, as to honour the Apostle or Martyr in presence of*

missiones. Vetustissimum esse in Eccle. sia Dei, & a sanctis Patribus comprobatum, usum sanctorum Imaginum earum deniq; adoratio pluribus testimoniis comprobatur, &c. *Tho.* p. 3 q. 25. *Art.* 4. *Bonav. Cajet.* &c. *Pon. Ro. ord. ad vis. par. pag.* 480. Pag. 33. Pag. 32.

of the Image: which doth ſhew nevertheleſs, that the Image is honoured in it ſelf, and that unawares they ſpeak of the preſence of the Image, as if it were animated.

Beſides, this is nothing elſe but the Doctrine of the Council of *Trent*; it is the Council of *Trent* which teacheth, which ordains, which forbids; and never any one word of God, never the leaſt Commandment, nor the leaſt Example of all the Holy Scripture, of the Old or New Teſtament: that is to ſay, this is onely a Doctrine meerly humane.

So far is it from being true, that God hath commanded this Worſhip, or that he hath approved it; that it hath already been ſhewed, he hath expreſly forbidden it: and it may here be added, that all the Commandments of the Law ſuppoſing great puniſhments againſt thoſe who violate them, this which forbids to make Images, and to ſerve them, is onely found accompanied with threatnings, unto Childrens Children of them who ſhall make Images,

or

or serve them: as if God foreseeing the narural inclination of men, carrying them to this Worship, would more particularly make them know his Jealousie, and hold back this tendency or inclination by the terrour of his Judgments.

They think to avoid the meaning of the Commandment, and to distinguish themselves from Pagan Idolaters, in saying they do not adore the Images, and that they believe not there is any Divinity or virtue in them, as the Pagans did.

But doth the Council dare so to restrain and qualifie, if it may be so said, the expres Commandments of God, which not onely forbid to worship Images, or to believe any virtue in them, but absolutely to make them, to worship, to serve, and to bow down before them? for the terms of the Commandment have precisely all this.

The Bishop of *Condom* sayes elsewhere, upon the words of the institution of the Lords Supper, that himself, and those of his Communion, Pag. 80.

do understand these words according to the letter, and that none ought any more to ask, *Why they hold unto the literal sense, than to ask of a Traveller, why he follows the High-way; and that it is those that have recourse unto a figurative sense, and who follow crooked ways, that should give an accompt of what they do.*

Nevertheless, the sense of the Old Testament is, without comparison, more literal than that of the New; and all the World knows, that the terms of a Law or a Commandment, should be more express, and in a more literal sense, than those of a mystery, because it behoveth necessarily that the Commandment be clear, to the end that all those who are to keep it, may plainly understand it; whereas in Mysteries, it is seen almost always, that the wayes of speaking are mystical; and as the word it self imports, signifying something hid and figured. Now let the Bishop of *Condom* tell us here, why he doth not follow the letter of the Commandment, which is so express? where-

fore

fore he forsakes this High-way marked with Gods own finger, to fly unto a forced or alienate sense.

It is further but an undue imputation, touching Heathens, to say as he doth, That they believed that their false Divinities did dwell in their Images: the Pagans did not yield by any means, that they worshipped wood and stone, but onely the Originals, which were represented by them. They did also make a great difference betwixt the Worship which they gave unto the great Gods, and those which they gave unto the less Divinities: neither did they believe, that their Gods were shut up in their Shrines, or that they *dwelt in them*, as the Bishop of *Condom* doth affirm; and if it be found that any such thing hath been imputed unto them in the first Ages of Christianity, it is onely but by reason, that the Superstition of the people went much farther, than the Opinions & Maxims of their Philosophers, or of their Priests and Arch-priests. *Athenag. in Apol. p. 17. St. Aug. in Psal. 96.*

The Pagans believed, that their Gods came sometimes upon earth, but

but that they made their residence in the Heavens, or in some places separated from the sight of men. *Pallas*, for example, could not attend to be in the *Palladium* in *Troy*, whilest she was in the *Grecian* Army, conducting the Chariot of *Diomedes*, and fighting against the *Trojans* themselves.

Arnob. adver. Gent. li. 6. Maxim. Tyr. Serm. 38. Exod. 32.4,5.

The Pagans believed onely in general, that there was fatality or virtue in the Images of their false Gods; as in the *Palladium*, the virtue of preserving the City of *Troy*: and that these Gods did onely at some times, give some extraordinary markes of their presence, and of their power, in their Images. These things are too well known to be called in question.

No more did the Israelites acknowledge that they did worship the Brasen Serpent, nor the Golden Calf, nor that the Golden Calf was God himself; but they looked upon it as an Image or a representation of that true God, that had delivered them from the Bondage of *Egypt*.

Nevertheless, the Pagans and the Isra-

Iſraelites were both alike guilty of Idolatry, by theſe two principal reaſons, the one, that their falſe Worſhip, whatever it was, or whatever conſtruction they gave it, was condemned by God: The other, that though the cleareſt amongſt the Heathens, and amongſt the Iſraelites, did ſay in general, that they did not worſhip, neither the Images of falſe Gods, nor the Braſen Serpent, nor the Golden Calf, the people, nevertheleſs, did not forbear to give a Religious Service unto thoſe things, to kneel before them, to incenſe them, and in ſome meaſure, to faſten their truſt and affections upon them.

The *Roman* Church doth not believe any Divinity in the Images: it is true; except haply ſome groſſer Spirits, which are capable of thinking any thing, when they are kneeling before them, and are poſſeſſed with the wonders that have been done by the Images.

But how can it ſo formally be ſaid, that the Church of *Rome* doth not believe that there is any virtue in them?

them? For she desires this very matter of God in consecrating of them that he would bless them, that he would accompany them with his power, & all those other points, which are to be seen at large in the *Roman* Pontifical. The Books of the *Roman* Church are full of the Virtues of the Cross, of the miraculous Images of the Virgin, and of the Saints, and of the Marks which the Saints do often give of their presence, and of their power; from whence also do proceed the Vows, the Offerings, *Pilgrimages authorised by the Council* and to conclude, all those affected Devotions, which are tyed more to one place than another.

Memorias frequentari.

This is what hath been already touched upon the Worship of Saints in general. The Church of *Rome* may, as long as she pleases, tell us they put no confidence in Images and that they believe no other virtue in them, but onely to stir up the remembrance of the Originals: That is not the question, whether it must be believed or not believed that there is

virtue

virtue in Images, but whether a religious Worship ought to be given unto them. The general practice of the people doth manifestly contradict this profession; and the people do not onely fix their confidence upon Images: but the experience of all Ages doth manifestly shew, that it is impossible but that they should naturally incline thereto.

A publick mark of this confidence, & that the people do believe something more than humane in Images, is, that though the better sort of the *Roman* Church themselves, condemn openly the excessiue Worship which is given unto many Images of the Blessed Virgin (as for instance, unto those which have been, or are yet to be seen in the Streets at *Paris*, and unto others yet more famous in Forreign Parts, whereunto the people do flock in great numbers) yet we have seen one Image amongst others, which they durst not remove out of the peoples sight, but onely to transport it into the adjacent Chappel: and it seemeth they much less dare take away the o-

In Goos-street near the Capuchins,&c: St. Honore's Street,&c At the Capuchins in

thers,

St. Honnore's street.

thers, becauſe it is known that the hearts of the people are faſtned unto them.

To omit, that the Church of Rome is ſo far from having contained herſelf in the worſhipping of Saints ſince the Council of *Trent*, that it appeareth on the contrary, That whereas the Council doth onely authoriſe in expreſs terms, the Image of Jeſus Chriſt as man, of the Virgin, and of the Saints; and at the fartheſt, only ſome repreſentation of ſome Hiſtory of the Scripture, or ſome action of the Divinity, there is to be ſeen in ſundry places in the Churches, Images ſet up, not onely of Angels, in form of young Children, with wings; but alſo of God the Father, in likeneſs of an old man; and of the Holy Ghoſt in form of a Dove; againſt what the Deut. 4. Apoſtle expreſly ſays of thoſe, who 12. *change the glory of the immortal God* 15. 16. *into the likeneſs of a mortal man,* and Iſa. 40. *of Birds, &c.* againſt the prohibition 18. of the Law ſo often repeated; and Acts fine, againſt the Judgment of the 17. 29. ſecond Council of *Nice* it ſelf; and

the firſt and moſt zealous Patriots of Images, who, at the leaſt, would not that there ſhould be any image made of the Trinity.

But what is yet moſt ſtange of all, is, that this uſage is not onely eſtabliſhed by the general practice of the *Roman* Church, but alſo maintained expreſly by the Catechiſm of the *Roman* Church, which was made by the order and authority of the Council.

The onely thing that the ſame Catechiſm doth alledge, to authoriſe, in ſome ſort, the uſe of Images, and the Worſhip given unto them, is, ſaith he, that God did command that two Cherubims ſhould be placed upon the Ark, and that the braſen Serpent ſhould be lifted up before the people. True; but you ſay it your ſelves, God commanded it upon occaſion, and for reaſons all particular, which it is plain you cannot argue from, except you had had ſome ſpecial order in this behalf. The Cherubims were nothing elſe, but a meer ornament for the propitia-

Rom. Catech. part. 3. de cultu Sanctorum.

tory, and were onely in the most Holy Place, where none entred but onely the High Prieſt once a year; and the braſen Serpent was onely a Type of Jeſus Chriſt, inſtituted by God, to heal the Iſraelites of the bitings of the Serpents of the Wilderneſs, as Jeſus Chriſt doth heal us of the bitings of the old Serpent. They did not kneel down before the Cherubims, nor before the braſen Serpent, they did not worſhip them at all. *Ezekias* brake the braſen Serpent, as ſoon as he ſaw that the people offered incenſe unto it; and the Scripture doth expreſly declare, that this was a matter acceptable to God.

2 *Kings ch.* 18.

We agree all of the one and the other Communion, that the Goſpel is onely the accompliſhment of the Law: we have not yet at this day any other rule than the *Jews*, either for our duties unto God, or our duties unto men. All the difference there is betwixt the *Jews* and us, is that the figures of the Law, have given place unto the truths of the Goſpel.

ſpel: in ſtead of ſacrifices, and ceremonies, of the ancient Covenant, we have Jeſus Chriſt, which hath offered himſelf upon the Croſs; and in ſtead of the Paſſeover, and Circumciſion, the Sacraments of Baptiſm, and the Lords Supper. This is properly and onely the true Chriſtian Religion: why then ſhould they adjoin hereto the Worſhip of Images, which is nothing elſe but an imitation of Pagans, and which laies an inſuperable obſtacle to the communion of the *Jews*, and of the *Turks*, who are half *Jews*.

Images, (ſay they) *do ſerve to inſtruct the people in the myſteries of Religion, and to maintain devotion and piety.* *Concil. Trid. Seſſ. 25. de invoc. SS.*

But in the firſt place, as to inſtruction, if they will own the truth, the people is no where worſe inſtructed in the true myſteries of Salvation, than in thoſe places where the Worſhip of Images is moſt urged, as in *Muſcovia*. They have reaſon to ſay, that Images are the Books of the ignorant, that is a per-

nicious mean, which the ſlothfulneſs or ignorance of thoſe, who ought to inſtruct the people themſelves, have ſubſtituted in the place of true and ſound inſtructions. Every one may ſee, that our Reformed People who have no Images, nor other exerciſe, but our Prayers, our ſinging of Pſalms, our Sermons, the reading of the Holy Scriptures, and the Sacraments adminiſtred in the ſame ſimplicity, that our Lord did inſtitute them, are not leſs inſtructed, than thoſe of the *Roman* Church with their Images. The Biſhop of *Condom* knows as well as any man, that, in truth, it is by preaching, that there ſhould be formed in the hearts of men, the lively Images of Jeſus Chriſt, who died for us, and (if we will have them) the Images of the life and death of holy men, who have ſealed the Truth with their bloud, and the Holineſs of their life.

And as to matter of devotion, the ſame is alſo ſeen, that the people which uſe Images, and all the other ceremonies where with Religion is in-

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cumbred, have, it may be, more of the outward appearances of zeal, but not therefore a more solid piety towards God; and on the contrary, all their devotion is turned towards these outward things, and towards the Images themselves. That is, in a word, that the Images being properly onely for the people (as the Council doth intimate) and the people almost alwayes abusing them (as the most sincere persons do confess) the Images, therefore, are properly onely for those who abuse them.

Concil. Trid. Sess. 25. de invoc. Sanct. Populum. Plebi indoctæ.

As to what concerns Reliques, it will onely be needful to apply hereto, what hath been spoken in general, and in particular; touching the object of Religious Worship, and touching the invocation of Saints, and the veneration that is given to Images. For, as to the Doctrine, we have almost the same reasons against all these different objects of Worship: And, as to the practice, all the World knows, that there are yet far greater abuses committed in the Worship of all that they call Reliques

of Saints, than in that of Images.

What we have in particular, touching Reliques, may be reduced unto two principal Heads; the firſt, that neither the Council of *Trent*, nor the Catechiſm, nor the Biſhop of *Condom*, ſay, that Reliques have no virtue, nor that we ought not to place confidence in them, as they all do ſay of Images. On the contrary, the Council teacheth, *that God confers very great graces by means of Reliques*; and the Catechiſm ſpeaks ſtronger, and more openly; *that God makes uſe of them to heal the lame and the blind, to raiſe the dead, and to exorciſe devils, and to drive them out of the bodies of living men.* By which paſſages, the Council, and the Catechiſm, on the one hand, recommend the Worſhip of Reliques, above that of Images, for the virtue which they would have believed to be in Reliques: And on the other hand, themſelves, in ſome meaſure overthrow, the principal reaſon, which they alledge to juſtifie the Worſhip of Images, which is, that they believe there is no virtue in them.

Vid. de invoc. Sanct. &c. de cultu Sanct.

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As for the Biſhop of *Condom*, he ſhelters himſelf from all theſe difficulties, in not ſaying, whether there is, or is not, any virtue in Reliques. And here is the ſecond thing, which is to be obſerved, touching Reliques in particular, that the Biſhop of *Condom* ſeems not to conſider them, but as marks of reverence and affection, which are borne for the perſons we love and honour. From whence he draws this conſequence, *That if God, all jealous as he is of the love of men, doth not look upon us, as if we divided betwixt him and the creature, when we love our neighbour for his ſake; the ſame God, howſoever jealous of the reſpect of Believers, doth not behold them, as if they divided the Worſhip which they owe unto him alone, when they honour, for the reſpect which they bear unto him, thoſe whom he himſelf hath honoured.* And in the end he concludes, *that theſe outward marks of reverence not being abſolutely neceſſary, the Church may extend more or leſs theſe exteriour practices, according to the diverſity of times and places, not deſiring that her children ſhould* P. 36, 37, & 38.

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be servilely subject unto visible things.

All the World may see, how this discourse is turned and sweetned, and how it seems to open a way to some Reformation: but if these opinions be sincere, and approved by all those of the *Roman* Communion, let them, at least, make appear, that their actions do answer their words. If they will onely honour the Saints, the true honour of dead bodies is burial; and as for apparel, and other things, which served for their use, let them be carefully preserved, if they please, but let them not incense them, and let them not expose them in the House of God, to become an object of Worship. Let them not suffer the people to trust in Reliques, that they should carry them with them, as preservatives against danger of Fire, of Shipwrack, and against the Devil himself; and that thereby, *their hearts cleaving unto the things which they have before their eyes*, they become more negligent of praying unto God, and having recourse to him alone. No persons have greater respect and vene-

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ration for the memory of Saints, than we have; let there be no mixture of Religion, nor Worſhip, no not the very terms: for, as for us, it is our unmovable Foundation, that God alone ought to be the object of our Religion, and that there ought not to be any ſort of Religious Worſhip given to any, but unto God onely.

God will have us to love our neighbours, which are *living members* of our Lord Jeſus Chriſt, and which are not things inanimate, or the dead parts of living members, as are the Reliques; for this is the reaſon, for which the Council will have men to have a veneration for them. But who doth not know, that even in this love for our neighbours, there may be an exceſs, and that God may be diſpleaſed thereat. God permits us to love goods, and riches, as gifts from his hand, but this love doth often extend too far, and God is offended at it. The Scripture calls coveteouſneſs Idolatry; & we every day ſay, that men do idolize what they love, when they love it to exceſs. It is the ſame thing, in a man-

manner, as to the honour that is due to Saints. God will have us to love and honour their memory, that we should praise them, that we should propose to imitation their Faith, their Zeal, that their names should be in veneration and blessing amongst us: but here will not we observe no measure, he will not have us give unto them the same marks of Honour, as we give unto himself; and he not onely forbids that we should divide this honour betwixt him and the Saints, but he will also have us not communicate the least part of it unto any but himself alone.

Now to end this article of the worship of Saints, of Reliques, and of Images, if the Bishop of *Condom* will do any thing that is sincere and solid, if he will cure the disease, and not palliate it; that is, if he will leave the Foundations of Faith whole, and intire, and dispel a considerable part of our Controversies, as he saith it is his design to do, it is not enough to change some terms, or to fasten them; nor to insinuate, as he doth, that the Church

Church of *Rome* may use some moderation *in the outward signs of this Worship*, whilest in the general, it is seen, that at the bottom, the Doctrine and practice of the *Roman* Church, is all along one and the same.

As for us, though it may seem that there is less appearance of evil and superstition, in the manner of the Bishop of *Condom*'s speaking, than there is in that of the Council, of the *Roman* Catechism, and the other Doctours of his Communion, we can look neither upon the one nor the other but onely as humane inventions. And to conclude, these very sweetnings of the Bishop of *Condom* himself, being far from giving us any ill opinion of our Reformation, rather confirm us the more, that the worthy and moderate persons of the *Roman* Church, do themselves, at least, condemn a good part of what we condemn, and that by consequence, they acknowledge thereby in some sort, that a Reformatiou is useful and necessary.

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Of justification,

THE THIRD PART.

The method which the Bishop of *Condom* hath observed, requires, that after the Worship of Saints, *&c.* we examine his Doctrine concerning Justification, the merit of Works, of Satisfactions, Purgatory, and of Indulgences.

It is true, as the Bishop of *Condom* saith, that the Article of Justification is one of the chief things which gave occasion of reformation to our Fathers. Very few are Ignorant what was the state of the Latin church at that time. On one hand presented it selfe the Doctrin of the merit of works, the necessity of satisfying Gods Justice in this life, or endureing the fire of Purgatory after death, to compleat what was wanting of this satisfaction; on the other hand was to be seen an extraordinary irregulatity in the life and manners, as well of the Clergy, as of the people; and by consequence no likelihood of salvation neither by works, nor by those satisfactions: and in fine there appeared no other Object before the eyes of men

men, but Purgatory, or Hell.

In this state of the Church, the Pope opens the Treasures of his Indulgencies, distributes his Agnus's, his Beads, and Reliques, and prescribes certain numbers of *Pater nosters*, and *Ave Mary's*, of Stations, of Visits of Churches, of Pilgrimages, Fasts, Pennances, of macerations and mortifications; with which, and with the help of Pardons, Dispensations, and Indulgences, which were purchased at a dear rate, those who had them were not onely justified themselves, but helped to justifie others, delivering souls out of Purgatory, and acquiring for them a greater degree of blessednesse, or an augmentation of glory, as the Councill speaks. Our Fathers did believe, that there was an abuse in all these things, and that this Doctrine which possessed the minds of the people, and that made up the greatest part of their piety, did overthrow the Foundation of Religion, which doth essentially consist, in placing our chiefest confidence in the Death of our Lord Jesus

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Christ; and farther, in serving God according to his will, and not according to the commandments of men.

It is also true, that since the Reformation, the Church of *Rome* it self doth seem to be a little more reserved, than she was before, as well as to expressions, in regard of her Doctrines, as in regard of the practice, and the very use of Indulgences; and they are beholding to us for it, which doth very much serve for the justification of our first Reformers; but the abuses are yet too great in one, and the other, for the corrupting of piety, and scandalizing of true Christians.

Those who onely consider the controversie of Justification at a distance, or transiently, without searching into the grounds and consequences, will not, it may be, at first, think it so important as it is: but it is of so great moment, what herein is the judgment of those, who are well informed amongst us, that as to the contrary, we should not stick here

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to maintain, that the difference of Belief, which doth separate us from the Church of *Rome*, as to this point, is of so great consequence unto Religion, that there is scarce any greater.

Let us therefore be permitted, according to the liberty that Dispute doth require, to deny here formally what the Bishop of *Condom* doth aver in something an uncertain manner, *That there are but few learned men of our side* (as he speaks) *but do confess, that we ought not to separate from the Church of* Rome, *about this point, and that this difficulty is not any longer considered as much material, by the most intelligent persons amongst us.*

The Bishop of *Condom* doth not cite one of those learned men, nor one of those intelligent persons, unto whom he imputes these sorts of Sentiments, as the importance of the business doth require. The Confession of Faith of our Churches, which contains the General Belief of those of our Communion, explains it self to the contrary upon this point, as

throughly as may be: it confirms the very Doctrine, which the firſt Reformers taught, declaring in expreſs terms, "That how little ſoever we "ſwerve from this Foundation, we "can never finde any eaſe, but that we "ſhall be continually toſſed with in-"quietude.

The Council of *Trent* it ſelf acknowledged the importance of this Controverſie; Firſt, in that it takes notice of it from the firſt, as one of the principal cauſes of the Schiſm, and which did moſt deſerve the care of the ſaid Council: And in the ſecond place, by the prodigious length of its Decree, and by the vaſt number of its Canons and Anathema's, much greater upon this point, than upon any other.

In ſumme, it may be ſaid, that it is not onely a principal point, but it is one of them which are moſt ſuch. The others, for the moſt part, do onely regard ſome part of Religion: Errour doth corrupt but that part, and doth not influence the others, if we may ſo ſpeak. The worſhipping the

the Hoſt, for example, is, without doubt, one of the moſt eſſential points, in which it is impoſſible to finde any mean, becauſe the queſtion is, whether it ought to be worſhiped ornot worſhipped, which is the firſt and greateſt Act of Religion: Nevertheleſs, this is but a particular point; a capital errour indeed for them, who are deceived in it, but which doth nothing, or changeth nothing, in all the other Fundamental Points.

But who ſpeaks of Juſtification, ſpeaks of the means of our Salvation, that is to ſay, the Myſtery of our Redemption; there is nothing more important, than not to be deceived in the choice of ſuch a matter, becauſe if a man fails to take the right way, he falls from errour to errour, and the very true eſſence of Religion is changed and altered.

This truth will plainly appear, by the bare comparing of our Doctrine with that of the Church of *Rome*.

We do believe, that our Juſtification doth alone conſiſt herein, that having deſerved death, Jeſus Chriſt dy-

ed for us, and satisfied the Justice of God the Father for us, who for the love of his Son, pardoneth all our sins in general, uniting us unto him by a true and lively faith, and imputing his righteousness and obedience unto us, that is to say, the merit of his Death it self, as though we had suffered it in our own persons. We believe that it is God himself, that doth beget and strengthen this Faith in our hearts, by the inward operation of his Holy Spirit, and by the outward Ministry of his Word and Sacraments, as shall be explained in what follows, upon the subject of the Sacraments; that this Faith is not a dead, or idle Faith, but a living Faith, and *working by love, and by all sorts of good works*, and that these works are very acceptable to God, and necessary to Salvation, as an inseparable consequent of that Faith which justifies us; but that it is onely of pure Grace, and by the alone merit of the death of Jesus Christ, that God doth forgive us our sins, and give us everlasting Life. Lastly, we be-

believe, that we ought to be ſo far from making the goodneſs and mercy of God a motive of ſin, or of neglecting good works, that we ought, on the contrary, to make it a motive of Love, of Fear, of Thankfulneſs, and of an humble obedience unto all his commandments.

This is the ſumme of our Doctrine, wholly conformable to the Spirit of the Goſpel, worthy of the infinite goodneſs of God, and of the honour that we have of being his children, and which alſo leaveth unto him all the glory of our Salvation, and thereby puts us, by its very own nature, under an indiſpenſable obligation of being an holy people, and of doing his Will.

There are other Doctrines which do proceed from hence, or relate hereto, whereof it is true, that many times the diſpute is only of words; and it ſeemeth, that a man may be in an errour, as to ſome of theſe Doctrines, without derogation from the Glory of God, or prejudicing the rule of our conduct: as, touching the

the assurance which Believers may have of their Election, and touching the sense wherein it is said, that God doth recompense our good works: but as to what concerns those due sentiments, which we laid down, touching the onely cause of our Justification, namely, the Bloud of our Lord Jesus Christ, which blotteth out our sins, without our bringing any thing on our parts, but that grace wherewith he himself makes us to imbrace the merits of his Death, as it is the Foundation of the love and regard which we owe unto him, so also of the quiet of our own consciences: and not to think of God on this respect, as highly as may be, and as we are thereby bound; or to diminish directly or indirectly, by our thoughts or expressions, the least point of this glory (which he hath to be the onely Authour of our Salvation) or of the obligation which we have towards him, is to offend his Divine Majesty in the most tender part, as we may so say, of that love which he himself hath for us.

We

We have this advantage on this point, as on many others, that the Gentlemen of the *Roman* Church do agree almost to all that we believe: the dispute is, for the most part, onely touching what they add unto that which we believe. They confess, as we, that God is the onely Authour of our Salvation; and it would be said at first sight, that all which the Bishop of *Condom* hath set forth as to his Belief, touching Justification, doth intirely agree with our Doctrine; for he saith as we do, *That our sins are freely forgiven unto us, through the Divine mercy, for his Son Jesus Christ's sake, who blotted them out by his own Bloud.* He saith also, *that the righteousness of Jesus Christ is imputed unto us*, which is an expression we ordinarily keep our selves to, according to the stile of Scripture, for the better understanding the very Word, the nature and means of Justification. The Gentlemen of the *Roman* Church, and the Council of *Trent* in particular, do commonly decline this expression, because it intimates openly enough, that

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it is not by any righteouſneſs, that is in us, that we are juſtified, but by that righteouſneſs of Jeſus Chriſt which is out of us, and which is made ours by imputation: as the Money which is paid by the ſurety, is made the Debtors, or reputed to be his; becauſe the Creditor is accountable for it, and diſchargeth him of his debt. Thoſe of the Church of *Rome*, do not at all accommodate themſelves unto this manner of thinking or ſpeaking, becauſe they joyn unto this Righteouſneſs of Jeſus Chriſt, that is imputed unto us, a righteouſneſs, that is proper and inherent in us, as they ſay, which doth concur with the former. This it is, which is properly the ground of the Queſtion betwixt them and us, and the ſource of ſeveral other Doctrines, which we do reject, as ſhall be ſpoken in the following Diſcourſe.

However, it is true, that the Biſhop of *Condom* here ſeems to advance a ſtep towards us: at leaſt, it is certain, that he hath done much good to Religion in general, in diſcharging

ging it in ſome ſort, from all the vain ſpeculations, not onely of the Schoolmen, but alſo of the Council it ſelf, which is evidently as much or more Scholaſtical on this point of Juſtification, as the moſt thorny School-Doctors. The Decree contains no leſs than ſixteen great Chapters, and thirty two Canons, to which the Chapters of the Decree are reduced. The Decree is full of diſtinctions of the final cauſe; the efficient cauſe, the meritorious cauſe, the formal cauſe, the inſtrumental cauſe, and the like; the Canons full of *Anathema's* againſt a great many opinions, if not good or innocent (being yet in diſpute) at leaſt doubtful and indifferent, and which are viſibly of the opinions of thoſe particular Doctours, which the Biſhop of *Condom* would with good reaſon have laid aſide: the Council thereby making Articles of Faith, of all thoſe ſubtilties in Canoniſing them, and by this means putting an invincible obſtacle unto a reunion, by the great number of *Anathema's* which it thunders generally againſt all thoſe, who

who will not admit all these opinions and distinctions of the Schools.

Our Confession of Faith, reduces all this matter of Justification, unto a few Articles, in Apostolical stile, very simple, and very clear. And the Bishop of *Condom* doth also reduce the very Chapters of the Decree, and all the Canons, unto a few words; so far we seem to go, as it were, hand in hand.

But it must needs be, that the kindness which the Bishop of *Condom* doth us, is not sincere; what he gives us with one hand, he taketh away at the same time with the other: and it may be said, that this is still one of those Articles of Faith, which the *Roman* Church receives as we do, well nigh as fundamental, but from whence, at the same time, she derogates by contrary Doctrines.

The Bishop of *Condom* saith here, *That God doth freely forgive us our sins, and that he blots them out by the blood of his Son.* In the following Sections it will appear, that these sins are not so forgiven, nor so blotted out, but

but that we are bound neceſſarily to ſatisfie our ſelves *by temporal pains in this life*, by the torments of *Purgatory* in the other; or *by the Pardons and Indulgences* of the Holy Chair: and from hence, without going farther, having ſaid that our ſins are blotted out by the bloud of Jeſus Chriſt, he immediately adds, *and by the Grace which regenerates us.* Now here we muſt obſerve, that it is the conſtant Doctrine of the Church of *Rome*, that it is in our power to reject this grace, or accept it, when it is offered unto us; and that then, when it falls out that we do not reject it, but receive it, and afterward act of our ſelves with the aſſiſtance of this grace, we have a proper merit of our own, and ſome part in the Work of our Salvation, though it ſhould be one'y for not having rejected it.

And though it ſeem at firſt ſight, that there is not in this point ſo great a difference betwixt the Gentlemen of the *Roman* Church and us, it will appear, upon very ſlender reflection made thereon, that as to the Foundation,

this difference is very great, as well upon the points of their Doctrine in this very matter, as upon all the other points that proceed from it.

In the first place, he busies himself more or less, touching the sincerity and purity of thoughts which we ought to have, not onely of the power of God, but more particularly of his grace and infinite goodness, which could make us without us, and which will yet save us, in some sense, not onely without our selves, as when he is found of them which seek him not, but also often maugre our selves as when he doth touch the hearts of those which persecute his Church, which in effect is, what the Christian Religion hath, more noble, most essential, and most admirable. We have nothing upon this point, but to compare our Sentiments with those of the Church of *Rome*, to see which are most conformable unto this fair Idea of the great mercy of God, which makes him to extend his benefits and compassions even unto those very persons who resist him.

1. We

1. We attribute all nnto God, in the Work of our Salvation, without desiring to take any thing unto our selves; and albeit this very thing were true, that we could pretend unto any small part, yet upon the whole, the errour may not be criminal. It may, on the contrary, be esteemed profound humility, and an acknowledgment of onr nothingness; whereas the *Romish* Church, whatever protestation she makes, that she also attributes all to God, as we do, sticks not nevertheless to attribute unto man, a great part of the merit and honour of his Salvation.

2. In ascribing all unto God, as we do, and in renouncing our selves, we assure the quiet of conscience, because thereby we put all the confidence of our Salvation in the goodness of God, and in the merits of his Son's Death, which is an unshakeable Foundation; whereas the Church of *Rome* gives man an opinion of his own strength, which, on the one side, cannot but diminish, in some sort, that intire confidence which he ought to have in the

bloud of our Lord Jesus Christ; and on the other side, make him promise himself much from his Fasts, and from his other good Works, like the Pharisee in the Gospel: and notwithstanding this, he ceaseth not to be miserably perplexed in this life, or at his death, with fears of Purgatory, or of Hell, when he comes to perceive his weakness, and to think that it was partly in his power to have saved himself.

3. Our Belief doth very strictly ingage us, by all the strongest bands of Love, and Gratitude, to Worship God, and to serve him, and to keep his Commandments, with so much the more care and zeal, as he saveth us by his pure grace, overcoming the very opposition of our Will. The Doctrine of the Gentlemen of the *Roman* Church, doth also ingage them to the same Duty, but it diminisheth much herein, by supposing that they are something beholding unto their own natural strength: and besides this, it mingles with this duty, motives of Hope of good, and fear of evil,

evil, which in their nature would not be amiss, were it as easie, as it is difficult, to keep them within just moderation; which nevertheless are always more of the dispensation of the Law, than of the true Spirit of the Gospel.

The onely or the principal thing, which is alledged against us upon this Article of Justification, is, that they pretend that our Doctrine referring, as it doth, our Salvation wholly to the mercy of God, and to the righteousness of our Lord Jesus Christ, which is imputed unto us, it seems to put men at liberty, or at least under a relaxation from good Works; as if they had nothing to do on their part, or that it ought to be indifferent unto them, whether they did good or evil.

But we have already prevented this Objection, by giving to understand, that being very far from making the mercy of God an occasion of sin, and negligence, we say with *David*, that *there is mercy with God, that he may be feared.*

And besides, though there be but too much of vice and sin in us, as we do not presume that our manners are better than those of *Roman* Catholicks; we can say, for the defence of our Doctrine, that it cannot be seen that we are much more wicked or extravagant than they, whether the people or Clergy be regarded.

We, on our side, do yet oppose unto the Gentlemen of the *Roman* Church, that their Belief doth produce two infallible evil effects; it casts some into a presumption of their own merits, from whence proceed Vows, Abstinences, Macerations, and other the like practices, which we believe superstitious, and contrary to the Word of God; and it precipitates others into despair, by the resentment they have of their own weakness, from whence proceeds their recourse unto Saints, Purgatory, Indulgences, and all those other Doctrines and Practices; which we believe to be contrary unto true piety.

It may therefore be seen by the bare comparing of our Doctrine with that of

of the Church of *Rome*, which of the two doth most tend unto the glory of God, and to form the most pure and disinteressed thoughts in our hearts; and if in the end, the difference which there is betwixt the one and the other, doth not induce any very considerable change in Religion, this will yet farther appear, in examining other Doctrines, which in some sort, depend upon Justification.

VII. *The merit of Works.*

The first, in the Bishop of *Condom's* order is the merit of Works, upon which we confess sincerely, that the Bishop of *Condom*, and those of the *Roman* Church, who discover the purest sentiments of Free Grace, speak almost every where as we do. We agree with them in the principal, which is, that good Works are not only well pleasing unto God, but necessary to Salvation: Nor do we deny, either one or the other, that God doth crown his gifts and his graces, and that, according to his promises, he doth freely reward those who serve him. In summe, it would seem, that this Doctrine were sufficient to entertain

tain in our hearts the true love of Righteouſneſs, and hatred of Sin; and here it is properly, that the diſpute is onely touching words. This term of *merit*, which hath been introduced onely by an ill interpretation of the Latin, hath indeed thus much of diſguſt, that on the one hand, it ſeems to make our weak endeavours to concur with the merit of the bloud of our Lord and Saviour Jeſus Chriſt, and to ſuppoſe ſome proportion betwixt our Works, and eternal Life: and on the other hand, it puffs up that arrogancy, unto which man is naturally too much inclined. But theſe Gentlemen do in ſome ſort ſalve the former of theſe inconveniences, in declaring as they do, that they do not attribute any merit unto Works, but by virtue of the free promiſe, which God hath made to reward them, producing them himſelf in us by his grace; and beſides the moderate perſons amongſt them, do not diſſent, but that theſe ſorts of expreſſions of *merit*, may very well be waved, and that ours are more humble and more ſafe:

Mereri.

ſafe: as alſo on our part we do not deny, but that thoſe of the *Roman* Church, may be ſuffered in the ſenſe wherein they now explain them. And it may be this is it, which the Biſhop of *Condom* doth here underſtand, when he ſaith, that the Learned of our Communion do not believe ſome of our Diſputes upon this point, to be very material.

What is here moſt myſterious, is, that upon this expreſſion, that good Works do merit eternal life, there are ounded two other Doctrines which are very evil. The firſt is, that they are not contented to command works that are truly good and commanded, as to worſhip God onely, to ſerve none but him, to obey our Superiours, and laſtly, to love God with all our hearts, and our Neighbour as our ſelves, which is the ſumme of the Law, and of Chriſtian Religion; but they have brought in the practice of Vows, of Abſtinences, of Pilgrimages, Macerations, and all thoſe other Works, which the Biſhop of *Condom* doth call *Pennances*, becauſe in very deed,

deed, God hath not required any of that nature.

The other evil Doctrine which proceeds from the merit of Works, is that of Satisfaction, of Purgatory, and Indulgences; for those who do these *Works* of Pennance, believe they satisfie, at least in some part, the justice of God; and therefore it is, that they call them *Satisfactions:* and those who do none of them, believe themselves destin'd to the pains of Purgatory, and have recourse unto Indulgences to deliver them.

VIII. *Satisfactions, Purgatory, and Indulgences.*

The Doctrine of Satisfactions is, in reality, so evil, according to us, that it doth intirely vitiate all that is good, in that of Justification, and of good Works. One would say, that it were another Gospel, a Discourse meerly humane, the several parts whereof do so ill agree together. Very far is the whole Article from being conform unto the Analogy of Faith.

Es. 1. 18. *Psal.* 32. 12. *Ps.* 103. 12.

The Scripture reiterates unto us throughout, that God doth pardon us our sins for his Son's sake; that if our sins were redder than scarlet, he makes

makes them white as ſnow; that he imputes them not unto us, that he covers them, that he blotteth them out, that he ſeparateth them from us, as far as the Eaſt is from the Weſt.

The Biſhop of *Condom* ſaith on the contrary, *that God doth pardon our ſins, but upon ſuch condition, under ſuch Law, and with ſuch reſervation as he pleaſeth; that he confers an intire abolition of all ſins committed for Baptiſm; but as for thoſe that are committed after Baptiſm, God forced by our ingratitude, changes the eternal pain into a temporal.* This is, what the Council of *Trent* calls remitting the ſin, and retaining the puniſhment.

This is to ſay, that God doth pardon, and he doth not pardon; or at leaſt, that he doth not fully pardon. Our ſins, all blotted out as they are, do nevertheleſs cry for vengeance. It is not enough, that Jeſus Chriſt hath atoned for them, nor that we repent, and endeavour to amend, and to keep the Commandments of God, if together herewith we donot Works, which the Biſhop of *Condom* calls painful and

and laborious, or if we, ſuffer not temporal pains, either in this life, or after death. This is what hath been already touched; the Doctrine of the Church of *Rome*, is not onely injurious unto the mercy of God, and unto the merit of the death of Jeſus Chriſt, by the conditions and reſtrictions which ſhe preſumes to bring thereunto, but ſhe contradicts her very ſelf, pulling down with one hand, what ſhe builds up with another. On the one hand, *Jeſus Chriſt hath fully payed the price of our ranſome; there is nothing wanting of this payment, his juſtice is imputed unto us, our ſins are blotted out by his bloud. In a word, Jeſus Chriſt hath fully ſatisfied for us.* And on the other hand, *the juſtice of God, and a certain way which he hath appointed, will have us not to ſuffer our ſelves for our ſins.* *Pag.* 60, *&* 61.

The Biſhop of *Condom* would ſalve this contradiction, by ſaying, as he doth, that theſe pains which God reſerves, are onely to keep us *in our duty*, within *the bands of Juſtice*, as he ſpeaks, and not to ſatisfie for our ſins: there-

therefore it is that he makes a kind of protestation, that if after the explication, which he gives in that sense, *We shall object unto those of his Communion, that they do prejudice unto the satisfactions of Jesus Christ; that we must forget what he hath already told us, that Jesus Christ has paid the full price of our ransom*, &c. *and that if we yet object to them, that they believe they shall be able to satisfie of themselves, as to some part of the pain which is due to their sins, he may boldly say, that the contrary doth appear by the Maxims which he hath established.* Unto which he adds for a conclusion, *That what they call satisfaction, with the ancient Church, is nothing,* AFTER ALL, *but an application of the infinite satisfaction of Jesus Christ.*

It may plainly be seen by these last expressions of the Bishop of *Condom's*, that he seemes to doe like the Dove, which returned unto the Ark not knowing where to rest her foot. AFTER ALL, *what they call satisfaction, is nothing but the application of the satisfaction of Jesus Christ.* This expression hath something in it improper, and

incumbred, becauſe it cannot be any thing but Faith onely, which is the hand of the Soul, that can apply unto us the ſatisfaction of Jeſus Chriſt, by acts of love, and reliance. It cannot properly be ſaid, that any Workes done by us, or that any pain that we ſuffer, can be the application of the obedience, which Jeſus Chriſt rendred unto his Father, and of the paines which he ſuffered for us.

The truth is, that the Biſhop of *Condom*, after having defended as much as he could, the opinions and the expreſſions of the Church of *Rome*, will give to underſtand, that AFTER ALL, what they call ſatisfactions, are not properly ſatisfactions: that they themſelves do not believe they can ſatisfie, as they juſt now ſaid more expreſly, and that in concluſion, there is nothing really but the ſatisfaction of Jeſus Chriſt, which ought to be called by this name. This Doctrine is found, and it is certain, that it is in ſome ſort to come unto us, or rather to the truth of the Goſpel; but this is nothing in the main, if the Doctrine of the Coun-

cil

cil of *Trent* be still allowed to stand, that is to say, if that be the Supreme authority which must be proposed to us as the rule of our Faith: because the Council is formally contrary to the Bishop of *Condom*'s Doctrine.

The Council speaking of Works, and of Penances (the things here in question) doth not onely call them satisfactory in proper terms, as also sometimes doth the Bishop of *Condom* himself, but the Council doth declare, *that it suits not with the justice and goodness of God to forgive us our sins without some satisfaction on our parts*, and yet more expresly, *that these pennances w[illegible] the Church of* Rome *doth impose, are not onely a precaution for our amendment and a remedy for the time to come*, which the Bishop of *Condom* calls the bands of justice and duty, *but a punishment or a revenge, and a chastisement for our past sins*, requiring in proper termes, *that the Curates have always this maxime before their eyes, and that they be very exact in examining the quality of the crimes, and the abilities of the penitents, and to impose upon them pennances proportionable*

Sess. 1[illegible]. cap. 6. de S[illegible]cram. Pœni[illegible].

ble to their sins. This is so clear and expres, that nothing can be more.

In very deed, this Doctrine of the Council, is the common and constant Doctrine of the Church of *Rome* upon this point: insomuch that *Bellarmine*, by a subtilty contrary to that of the Bishop of *Condoms*, doth teach that it is we, who, properly satisfy for our sins, and that the satisfaction of Jesus Christ onely puts a value upon ours: The Bishop of *Condom* therefore ought either to make all those of his communion to relinquish this Doctrin of the Council, which is the common and constant Doctrine of their Church, or to come to an accord, that even by his own judgment, we have right to charge them with the two things that have been touch'd; The one, that the Doctrine of the Church of *Rome* doth contradict it self; and the other, that they believe to satisfie at least in part, for their sinns, & that by consequence they do injury unto the infinite satisfaction of Jesus Christ.

Lib. 1. *de Purg. ca.* 14.

The Bishop of *Condom* did not judge it for his purpose, to speak more openly

openly, what those painful and laborious works, and those satisfactory pains are, whereof here is question: it might be said, that these are verily of the number of those things, which must be little explained; and which are much better when they are lightly passed, or wrapped up in general terms. It would indeed seem, that the Bishop of *Condom* hath introduced this term of *painful and laborious works*, in the room of what the *Roman* Church directly calls *penal works*, or *penances* and *satisfactions*. There is much difference betwixt the one and the other; the one imports only difficult works, the other punishments; and it may plainly be seen by what hath been said, that this alteration in the expressions, doth onely proceed from the alteration which the Bishop of *Condom* hath made in the common Doctrine of the Church of *Rome*.

But to conclude, by what name soever they are called, we know they are such kind of works whereof we have already spoken, Vows, Pilgrima-

ges, Viſits of Churches, Abſtinences Prayers by ſet-number, Hair ſhirts Sack-clothes, going without Shirts, lying hard, and ſuch other Mortifications in this life; and at laſt, the paines of Purgatory in the other.

Now if it be here demanded, whether there be not ſome authority for all theſe Doctrines, the Council of *Trent* produces not any. It only ſaith, that in the Old Teſtament there are ſome examples of perſons, whom God hath puniſhed with temporal paines, though he had forgiven them their ſin; and that it ſeems to ſuit with the juſtice of God, that it ſhould be one kind of Grace which he ſhewes unto thoſe who have ſinned before Baptiſm, and another which he ſhews to thoſe who have ſinned after Baptiſm. The Biſhop of *Condom* ſaith the ſame, that this is juſt, that this is a certain Order eſtabliſhed; as when God doth forgive us the ſin of *Adam*, and yet for all that not free us from the maladies which are the conſequent of that ſin.

This is the onely ground, and ſole authority that they give us, for ſo conſide-

siderable a Doctrine as is that of Satisfactions; that is to say, an argument meerly humane, without any command or precept in Scripture: as if the evils and corrections which God sends us to exercise our faith and patience, were not at all effects of his love, rather than punishments, or as if this were a title or reason for us to give our selves discipline, as they speak, or to torment our selves, and attempt in some sort upon our own lives.

As to us, who have onely the will and Word of God for the rule of our manners and actions, as well as of our Faith, we are perswaded that all these Works which God hath not commanded, being very far from pleasing, do offend him; that all this appearance of devotion, is nothing else but an imitation of the Sect of the Pharisees, which corrupted the Law by their Traditions, fasting formally twice a-week: The abstinence from meats, in particular, is an imitation of the Sect of the *Pythagoræans*, which fed on nothing but Herbs: Whippings and Macerations, an imitation of the Priest of

Baal,

Baal, and of thoſe of *Cybele*, which whipped themſelves, and tore their skin, even till the bloud guſhed out; and to conclude, all theſe pretended Satisfactions are nothing elſe but commandments of men, which, as it hath been ſaid, do manifeſtly derogate from the infinite Satisfaction of Jeſus Chriſt.

Purgatory

We have the ſame things to ſay againſt Purgatory, as againſt Satisfactions; it is alſo a Doctrine which derogates from the merit of the death of Jeſus Chriſt, as if the expiation which he made of our ſins, were imperfect, & that there were need that we ſhould compleat it. There is no track of Purgatory to be found in the Scri-

Joh. Roffen. Nav. l. 3. com. de Jub. & Ind. De purgatorio apud priſcos illos nulla vel quam rariſſima fiebat mentio, *&c.* Nulla, de purgatorio cura, *&c. Cajetan. in Tract. de Indulg. cap.* 2. Nulla Sacræ Scripturæ, nulla priſcorum Doctorum, Græcorum aut Latinorum authoritas ſcripta hæc ad noſtram deduxit notitiam, ſed hoc ſolum à 300. annis Scripturæ commendatum eſt, de ueruſtis patribus quod B. *Gregor.* ſtat. Indulg. inſtituit *Gab: Biel lect.* 57. *upon the Can. of the Maſs.* Ante tempora *Greg.* modicus vel nullus fuit uſus In l. nunc autem crebreſcit, *&c.*

pture

pture, whether of the Old or New Testament, without forced interpretations and consequences, whereof our Doctours have sufficiently shew'd the vanity. Many also of themselves, of the Church of *Rome*, accord, that for this Doctrine they have nothing but Tradition, since the time of *Gregory* the first, who wrote in the end of the Sixth Age, and that the Doctrine of Purgatory and Indulgences, are not onely not in Scripture, but also that there is very little, or scarce a jot of this usage, nor of the mention thereof, found in the first times of the Christian Church. It is well known, that the Fathers of the first three or four Centuries, and some of the fifth it self, had several Errours touching the state of souls after death, which process of time hath taken away; some having believed, that the souls did abide in a place of refreshing near Heaven, or under Heaven, until the Day of Judgment. Others, that they did sleep, and that they should arise the first time with their bodies to reign a thousand years upon earth with Jesus Christ;

and

and finally, at the day of Judgement, and of the last Resurrection, all that were raised should pass, as it were, through a Sea of Fire, which should purifie and cleanse them. But never any of them did believe a place where the souls should suffer, after the death of the body, pains, in some sort, like those of Hell, except for continuance, as the Church of *Rome* teaches. No more did the ancient Jews believe it, neither do the Greeks yet at this day believe it, though they pray for the dead after the same manner, as the Fathers now mentioned did.

Dial. lib. 4. *ca.* 39, 40, 51, 55.

It may be made appear here, that this Doctrine is onely an imitation of that of the Pagans, and that even Pope *Gregory* himself, who is the first that put this Doctrine in credit, speakes in the same sense, and the same terms as *Virgil*, saying, that the souls are purged, some in the Fire, others fann'd in the Air, others washed and cleansed in Rivers and in Ice; and lastly, others in Baths and Stoves; but we onely design to touch things here as in passe.

Indulgences.

If the Doctrine of Satisfactions and

of

of Purgatory be evil, that of Indulgences doth fall of it self, because this, as it is taught in the Church of *Rome*, is but a consequent and dependant on the other. If God hath not subjected us unto Works of Satisfaction, and unto temporal punishments, unto which the Church of *Rome* would subject us, there is no need of her dispensations, and we have no business to examine if she hath any power herein.

Few persons are ignorant of the great difference that there is, betwixt the Indulgence which was formerly used unto publick penitents, and the pardons which Popes give, as well for the dead, as for the living; and we have shewed by the very confession of themselves of the *Roman* Church, that this Doctrine is not grounded upon any authority in Scripture, and that there is not found any practice nor mention of it in the five or six first Centuries. Also every one knowes what interest the Court of *Rome* hath, to maintain as well Purgatory, as the power of the Keys, as the Council speaks; the great authority, and immense riches, which this

this Doctrine hath brought unto it, and that it brings unto it daily; the cases reserved unto the Holy See, the Table of Sins rated, more or less, according to the nature of Sins; Lastly, the crying abuses are too visible, whereof the Council it self has been constrained to order a Reformation. They are it may be, something less in *France*, where people have their eyes more open; but they are so great in *Spain*, beyond the Mountains, and in the very place which is termed the Center of Religion, that the sober persons of their Communion, cannot forbear condemning of them.

Sess. 25. de Indulg.

This is what we had to say of Justification, and of the Doctrines which depend upon it. It may be believed, that this may suffice to shew, that the questions which separate us from the *Roman* Church upon this point, are not of so small consequence as the Bishop of *Condom* would insinuate; but that on the contrary, herein is concerned the purest, and if it may be spoken, the most Christian part of Religion, as hath been proved throughout upon

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upon this Article; and that to conclude, the Bishop of *Condom* doth not make any controversies to cease, except perhaps in regard of those things which he hath suppressed, and upon this particular point of Satisfactions, upon which the Council of *Trent*, *Bellarmine*, and in a word, the doctrine and general practice of the *Roman* Church, formally take away what the Bishop of *Condom* would grant us.

THE FOURTH PART.

IX. *The Sacraments in general.*

The Process of the Bishop of *Condom*'s Treatise, doth call us to the matter of the Sacraments. We will but little insist, as neither doth he, upon the name, the number, and the efficacy of the Sacraments in general; and in like sort, upon the greatest part of what he calls Sacraments in particular, because the difficulties upon these points, are not in reality so hotly agitated, as the Bishop of *Condom* himself saith. It may be believed, that the time and patience of them who shall take the paines to read this Answer, will be better imployed upon the matter of the Eucharist, and upon

the other articles, which concern Tradition, and the authority of the Pope, which are more important, and upon which we have most controversie.

In the first place, as to the name of Sacraments, it were a thing indifferent to give them one name, rather than another, if we were agreed of the things; or if the names would not by consequence draw in the things themselves.

Greg. in cap. 16. lib. Reg. Tertul. de præsc. &c.

The name of Sacrament may be taken in a double sense; the one general and extensive, to signifie any sacred act or ceremony, as it is often taken in the Fathers; the other proper & less extensive, as St. *Augustine* defines it in his Book of the City of God, when he calls it a *visible sign of an invisible grace, the blessing of the Word being joyned*, as he saith elsewhere, *unto the matter of the outward Elements*. In the first sense, they may if they please, make not onely seven Sacraments, but twelve if they will, as a Catholick Doctour did before the Council. The Bishop of *Condom* doth in some sort accommodate himself unto this general sense, when

Lib. 10, & 50. Ira. 80. in Joan. Accedit verbum ad elementū, & fit Sacramentum.

* *Pierre de Damien Ser. 69. pa. 168.*

when he uſes this expreſſion, that in his communion, *there are received ſeven Signs, or ſacred Ceremonies.*

The difficulty is, that the Council being herein leſs equitable than the Biſhop of *Coudom*, hath in this, as well as in the matter of Juſtification, made Articles of Faith of many particular Opinions, which are nothing to the Eſſence of Sacraments, which are good for nothing at all but for the Schools.

For the Council will have us expreſſly to believe, not only ſeven Signs or ſacred Ceremonies in a general ſenſe, but ſeven true Sacraments, properly ſo called, as it ſpeaks, and that we believe neither more nor leſs, under pain of *Anathema*; however it is plainly to be ſeen, that at leaſt in the ceremonies of Marriage, of Pennance, and Order, which are three of theſe ſeven Sacraments, there is nothing of a viſible ſign, unto which the bleſſing can be joined, as there ought to be, to make true Sacraments, according to the Doctrine of St. *Auguſtine*.

As to their Efficacy, we agree with the Gentlemen of the *Roman* Church,

and with the Biſhop of *Condom* in particular, in that we acknowledge, as they do, that the Sacraments are not onely ſignes, or ſeales of the grace of God, but inſtruments or means, which he accompanies with his power to confer that very grace.

But there is this difference, which is very conſiderable, betwixt them and us, that they will have it, that *the Sacraments do confer grace, by virtue of the words which are ſpoken, and by the action which is outwardly performed upon us, provided that we put no obſtacle by any evil diſpoſition*; which is, what the Council terms conferring grace, *ex opere operato* (as it is alſo the language of the School) that is to ſay, by the action, or by the bare celebration of the Sacrament it ſelf.

Pag. 69, & 70.

And as for us, we believe in truth, that God doth accompany the Sacraments with his power, and that they confer grace, when they are received with Faith; but not that they do confer it of themſelves; or by the words which are pronounced, and by the outward action done upon us, if they be

be not received with a true Faith.

The Church of *Rome* doth believe, that this virtue is, as it were, inherent, or affixed to the Sacrament, and to the outward action which is in it perform ed, though neither the Council, nor the Bishop of *Condom* believed themselves bound to explain, whether it be a Moral, or Physical virtue; so that according to their Doctrine, this iis not necessary it self to be in a good disposition, that is to say, to have Faith, or at least, to exercise the acts in receiving the Sacraments. It will suffice not to be in an evil disposition, and thereby not to interrupt the virtue of the Sacraments, or not to put an obstacle there to: for neither the Council, nor the Bishop of *Condom*, require any thing else.

But as for us, we hold unto the Word of God, which doth teach us in several places, that it is by Faith onely that we partake of these graces, God not affixing his power (meerly) unto visible things, as the Bishop of *Condom* himself confesseth in another place. *Pa.* 154

We reject the Doctrine of the Church of *Rome* upon this point, with ſo much the more reaſon, for that beſides that it is very evil in it ſelf, there may be obſerved ſeveral conſiderable abuſes which proceed from it.

1. Firſt, This Doctrine is very evil in it ſelf, in that it doth tye the grace of God unto outward things.

2. In that it carries men to neglect the acts and habits of Faith, and of other Chriſtian virtues, teaching them that the Sacraments alone regenerate and ſanctifie them, without ever troubling themſelves ſo much as to bring any good diſpoſition with them, which is a Doctrine, whereof the bare Expoſition doth diſguſt thoſe, who are not accuſtomed unto it.

From whence alſo proceeds, that in the *Roman* Church, they make the greateſt part of devotion and piety, to conſiſt in cauſing to be ſaid a great number of Maſſes, and of going often to confeſſion, as they ſpeak; becauſe they are taught, that the action of the Prieſt, and the words which he pronounces, have the virtue to confer

grace

grace, provided onely that they put not any obstacle on their part.

3. This opinion hath served to introduce or establish the Doctrine of the Real Presence, such as it is taught in the *Roman* Church, which we believe to be very bad, as we shall shew hereafter.

4. From thence also is plainly come the Opinion of the necessity of giving the Eucharist unto Infants, which is an Errour that reigned a long time in the Church; and this other Errour of the necessity of Baptism, which yet doth raign at this day in the Church of *Rome*.

5. The same Opinion doth also give occasion, to several other very wicked and superstitious acts, insomuch that there have been some people, who have imployed the matter of the Sacraments for Charms, and for other most mischievous uses.

6. To conclude, the Council makes this Opinion a principle to establish thereby many others, which we reject, and which together do corrupt very much the purity of Christianity.

So

So that it is evident, that this matter of the Sacraments in general, which at the first sight appeared not very considerable, ceaseth not nevertheless to be of great importance, by reason of the consectaries which it drawes after it; for that this is the nature of Errour to be fruitful in productions.

It were much to be desired, that for an intire clearing of what is most considerable upon this Article, the Bishop of *Condom* would have been pleased to have told us something of his thoughts upon the several Doctrines of the Council, which he passeth over in silence; and amongst others, upon that of the Eleventh Canon, which requires, that the Priest which administers the Sacrament, have an intention to consecrate, and to confer grace, without which there is nothing effected. It is known, that there are men to be found so wicked, as to sport themselves with the Holy Mysteries, as indeed of them there be but too many Examples. Let them tell us in this case, what ought to be thought of all those, unto whom these wicked Cheates do pretend to

give

give the Sacraments of Baptism, and of the Eucharist, of Pennance, and of Absolution, *&c.* As to some, have they not adored what was not adorable? as to the others, are they not deprived altogether of the effect of Baptism, or of Absolution, and so of the other Sacraments? And as to all the necessary consequents of this principal Doctrine, doe they not clearly shew, that the Doctrine it self is very evil? The Bishop of *Condom* not saying any thing unto these controverted matters, would be content, that here, and elsewhere, where he deales after the same sort, his silence should be taken for a tacit consent, that all these Doctrines, howsoever established by the Canons of the Council, are at least of the number of those things, which may be waved.

The Bishop of *Condom* reduces all the Questions touching Baptisme, unto that of the necessity of this Sacrament for Infants, and indeed that is the chiefest. All that he says herein, consists in three things, upon which it may be said at first sight, that this hap- *Baptism.*

haply is one of those places of his Treatise, wherein he doth most of all swerve from his natural equity. In the first place, he condemnes those poor small creatures in terms more formal and severe, than the Council it self doth. *Infants* (saith he) *not being able to supply the want of Baptism by the acts of Faith, of Hope, and of Charity, nor by desire or vow of receiving this Sacrament* Pag. 71, & 72. *we believe that if they receive it not in reality, they partake not any way of the grace of Redemption, and so dying in Adam, they have no part in Jesus Christ.*

The onely pronouncing of this sentence against the Infants of Believers, causes a kind of horrour, mingled with a tender and just compassion for these poor Innocents; for they are looked on as such, though they are tainted with Original sin, and the Church of *Rome* calls them Innocents, and Martyrs, which *Herod* caused to be slain, and celebrates a Feast unto their memory. Now this very sense of horrour and pity, which such condemnation it self excites in our spirits, being natural and reasonable, it is

a ſign there is no condemnation. You condemn them, *becauſe they cannot ſupply the want of Baptiſm by acts of Faith*, as do the adult perſons, whom you ſave without Baptiſm: but it is for that very reaſon, that you ought not to condemn them. The *Roman* Church is well contented, that the Faith of Godfathers, and Godmothers, and of the Church, ſhould ſupply the want of Faith in Infants even then, when they receive Baptiſm. It is the Godfather that ſpeaking for the Child, ſaith, that he *demands to be baptiſed*, that he *renounces the Devil*, that he *Believes in God*; and, in a word, that makes the whole Confeſſion of Faith, which we make in the Creed. Wherefore then will ſhe not yield, that this ſame Faith of the Godfathers, and of the Church, may ſupply the place to Infants, of thoſe deſires or vows which adult perſons have for Baptiſm, or of thoſe acts of Faith, which are in ſtead of Baptiſm? There is no more reaſon for one, than for the other; if the Fathers, or Godfathers, ſpeaking for the Infant, may ſay, *I believe in God the Father*

ther Almighty, &c. they may as well ſay for him too, *I do promiſe and vow to be baptiſed, if death, or want of means do not hinder.*

Dying in Adam, *they have no part in Jeſus Chriſt.* But why will you have theſe Children to dy in *Adam*, ſeeing they are born of Chriſtian Parents, & that they dy in their arms, in the midſt of vows and prayers, which are made to God for them? *God is the Father of* Abraham, *and of his poſterity*, our Father, and the Father of our Children. *And the Children of Believers are holy*; that is to ſay, they are *Children of the Promiſe*, as the Scripture ſpeaks; or they are born in the Covenant of our Lord and Saviour Jeſus Chriſt, and by conſequence, they ſhould not be excluded from the benefit of his Death, which is common to them with their Fathers, under a pretence, that they are not of age to declare, that they accept of this benefit: as in the World, the Children that are born in Cities, or in Countries, have a ſhare in the Rights and Priviledges of the Cities and Countries which they are born

Gen. 17. 7.

1 *Cor.* 7. 14.

born, and in the benefits of Treaties of Peace and Friendship, which are made betwixt the Princes, though the Children be not in a condition of ability to testifie, that they do submit unto those Treaties.

You have a veneration for the Relicks of Saints, because *they are parts of the living members of Jesus Christ*; this is the reason which the Council gives, as it hath elsewhere been said. But after all, these are onely of the bones & dead parts of those living members: & yet without scruple, you condemn these poor little Infants, which are as much parts of Saints, and living and animated parts. And further, do you believe that all Infants departed since *Adam*, before the institution of Baptism, or of Circumcision, which was the Figure of Baptism, for example, the Children of *Abel*, or of *Noah*, under the Law of Nature; do you believe, I say, that as it may be said, they dyed truly in *Adam*, so that they had no part in Jesus Christ? Or that God, who substituted some other meanes of Salvation for those Infants, in the

place of Baptism, or of Circumcision, cannot and will not also, even yet at this day, supply the (necessitated) default of Baptism, by his grace.

How is it, that those of the Church of *Rome*, who find so much difficulty to comprehend the eternal Decree of God, according unto which, though we are all children of *Adam*, God hath chosen some, and passed by others, without, as we can conceive, any other reasons, but his good pleasure; how is it, I say, that these Gentlemen find no difficulty to believe, that the Infants of the Faithful should be so intirely excluded from the (common) Redemption, without any other reason, save that they are children of *Adam*, as the Fathers themselves also were, whom God called unto Salvation.

To conclude, what can there be more convincing against this absolute necessity of Baptism, than this other necessity of the intention of the Priest, who administers the Sacrament? For if on the one hand, there can be no Salvation without Baptism, and on the

the other, the effect of Baptiſm depend on the intention of him who baptiſeth, not onely the Salvation of Infants, who have not been baptiſed, but the Salvation even of thoſe, who dye ſoon after Baptiſm, before they come to age, depends then abſolutely on the Prieſt: which is equally inconſiſtent with the Juſtice, the Power, the Wiſedom, and the Goodneſſe of God.

The onely or the principal authority, that the Gentlemen of the Church of *Rome* do alledge, for the belief of a Doctrine ſo dangerous, as is this abſolute neceſſity of Baptiſm, is a paſſage of our Saviours, in St. *John*'s Goſpel, ſpeaking to *Nicodemus*: *Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God.* This paſſage is like another of our Saviours near the ſame place, *If you eat not the fleſh of the Son of man, and drink his bloud, you have no life in you*; and it is true, that upon theſe two paſſages, taken according to the letter, ſome of the fathers have grounded themſelves, as well for the neceſſity of adminiſtring the

Joh. 6. 53.

the Eucharist unto Infants, as for the necessity of Baptism.

But if the Church of *Rome* hath in process of time justly acknowledged, that the necessity of the Eucharist unto Infants, was a gross errour, & that this Sacrament ought not to be given unto Infants; wherefore is it, that she dothnot also acknowledge, that this necessity of Baptism may be as much an errour? If they believe, that this last passage ought not to be understood of the Eucharist, or at least, that it ought not to be understood according to the letter, of all sorts of persons indifferently, but onely of such as have age, and meanes necessary to partake of the Eucharist, why do they pass a judgment so contrary touching the other? Why will they not also admit, it ought to be understood likewise of regeneration, or of a spiritual washing, under the figure or expression of water, and of the Spirit, which is joyned unto the water? As that place which saith, *Ye shall be baptized with the Holy Ghost, and with Fire*, is also taken for a Spiritual Purification under

der the figure of Fire. And ſo much the rather, becauſe the occaſion it ſelf, on which Jeſus Chriſt ſpeaks thus to *Nicodemus*, is but indeed a particular occaſion, where there is not the leaſt appearance that our Saviour had any thoughts, neither expreſly, nor by conſequence, to eſtabliſh the neceſſity of Baptiſm.

The ſecond thing, wherein the Biſhop of *Condom* here recedes from his natural equity, is this, that he would take a falſe and indirect advantage againſt us, by what he ſaith, *That the* Lutherans *do believe with the Church of* Rome, *the abſolute neceſſity of Baptiſm for Infants, and that never any man before* Calvin, *dared openly to call in queſtion this truth, it was ſo ſtrongly imprinted in the minds of the Faithful.*

For, in the firſt place, the Council it ſelf doth not impoſe this neceſſity ſo abſolutely, as doth the Biſhop of *Condom*; it ſaith not ſo poſitively, as doth the Biſhop of *Condom*, that Infants have not any part in the Redemption of Jeſus Chriſt, or with Jeſus Chriſt. The Council doth not condemn thoſe who ſay, that Baptiſm is not altoge-

Sess. 7. de Bapt. Can. 5. Si quis dixerit Baptismum liberum esse, hoc est non necessarium ad salutem, Anathema sit.

ther necessary to Salvation; and if it did, that would not infer an absolute necessity. It condemns onely those, who would have Baptism indifferent, or unnecessary, as the Council it self explains it, which is very much different from this necessity, that the Bishop of *Condom* makes so absolute. And it is much to be admired, that he who is naturally inclined to sweetness, and who seemes to remit somewhat upon other Questions, doth on the contrary discover more severity upon this point, which yet is one of the most favourable.

Heming in via vitæ. Calixt. de Bapt. Conr. Dieter. de Bapt.

Further, if he oppose the *Lutherans* to us, as being of a contrary judgement to ours in this point, besides that the Bishop of *Condom* ought not to impute unto the whole body of the *Lutherans*, what is constantly rejected by the most eminent Divines of their Communion, we will alledge & produce against him the *Ethiopians* and Christians of St. *Thomas*, which are very ancient Churches, where at this day they do not baptise their Children upon any account,* until whole months af-

* *Males* 40 *days, Females* 80 *days after.*

after their birth. Not to speak any thing here of the Testimony of *Tertullian*, who advised to defer Baptism until years of discretion; nor of *Gregory Nazianzen*, of St. *Ambrose*, of St. *Austin*, of *Paulin* Bishop of *Nole*, and many others, which were not baptised till far gone in age.

As for *Calvin*'s part, to whom the Bishop of *Condom* imputes it to have been the first that denied this absolute necessity, it is very easie to shew the Bishop of *Condom*, how much he is mistaken in this matter, not only by what we have just now alledged of those Christian Churches, of *Tertullian*, and of others who were named, but also by *Hincmar* Archbishop of *Reims* in the Ninth Age, and since by *Catharin*, *Gerson*, *Gabriel Biel*, Cardinal *Cajetan*, *Tilman* de *Sigebert*, *Cassander*, and many others that were *Roman-Catholicks*, who have all denied this necessity before *Calvin*: For *Hincmar* did teach, *that the Faith of Fathers, and of Godfathers, might serve for Infants, by the grace of God, whose Spirit bloweth where it listeth*; and all the others have

In Ep. 55. *cap.* 482. *pa.* 572.

also

also expresly declared themselves, for the possibility of the Salvation of Infants departed without Baptism.

To conclude, the Bishop of *Condom* doth here again recede from his natural equity, when he saith, in terms
Pag. 73. too severe, *That the pretended Reformers are not afraid voluntarily to let their children dye, like children of infidels, without bearing any badge of Christianity, and without having received any grace, if their death doth precede the day of their publick Assembly.*

We are very far from suffering willingly our Children to dye without Baptism: contrary to what he says, nothing is more against our wills; for though we do not believe, that Baptism is necessary unto salvation by an absolute necessity, (such as is that of the Bishop of *Condom*'s) no more than the participating of the Eucharist, yet we find very great comfort in celebrating the Sacraments, and suffer not that they be slighted or neglected: We do what we can possible to supply the want of ordinary Assemblies, by condescending to them who demand this com-

comfort with greater importunity. But it is also true, that we do not believe for all that, that the grace and goodness of God is tyed unto sensible things, nor unto the outward Acts; that is to say, *to the words that are pronounced, and unto the exterior action that is done upon us*, as it hath been before set forth: and we not onely believe that God can, but that he will supply this defect, by the operation of that Holy Spirit, *which bloweth where it listeth*, as *Hincmar* cites it out of the Gospel.

To conclude, we believe as the Prophets, that God is the Father of our Children: as the Apostles, that the Children of Believers are holy, as we have already observed; and that so, to be born and dye in Christianity, is not to dye in *Adam*, or out of the Covenant of Jesus Christ.

As for Confirmation, we do not onely not believe it to be altogether necessary, but we cannot believe it to be a (true) Sacrament instituted by God: and so far are we from being alone in this Opinion, as the Bishop of *Con-* *Confirmation.*

Condom alledgeth, that we can make good the quite contrary by the Testimony of Authours, even of his own Communion: to wit, the *Eastern* Churches had not, nor to this day have, for the most part, any knowledge of Chrisme, or of the Confirmation of the *Roman* Church: Amongst the *Greeks* themselves, who have a kind of Chrisme, it is the Priest, and not the Bishop, that gives it with Baptism, as making it a part of Baptism; and by consequence, on the contrary, there is none but the Church of *Rome* alone, who have made Confirmation to be a particular Sacrament.

Zaga Zabo. Alvares. Guido Carme. Soto. Armachanus, Gouvea Jarric, lib. 6. c. 9, & 12.

It is true, that our Lord and Saviour Jesus Christ, and his Apostles, who had the gift of miracles, laid their hands, sometimes upon the sick, sometimes upon the Baptised, and sometimes upon them, whom they sent to preach the Gospel; at the same time communicating unto them, extraordinary and miraculous graces. But besides, that there is not, to speak properly, any imposition of hands in the Confirmation used in the *Roman* Church,

Church, which might ground it upon this practice of the Apoſtles, and that the uſe of Chriſme, that is to ſay of Oyl with Balm, is a thing unknown in the Firſt Ages, we find not, that either Jeſus Chriſt, or the Apoſtles, ever ſaid, Go, lay your hands upon all thoſe that have been baptiſed, as they have ſaid in expreſs termes of the Sacraments of Baptiſm, and of the Supper, *Goe and Baptiſe, &c.* and, *Doe this in remembrance of me.* And the gift of miracles, by the impoſition of hands, being ceaſed ſo many Ages paſt, it can not be ſeen why, nor how, at this time, they ſhould make an inſtitution of that, which was onely an extraordinary practice, and a practice in a word, which depended upon a gift that is ceaſed.

This is the Opinion of ſome French Proteſtants at preſent: but as to the perpetual expediency of ſuch impoſition of hands, as our Engliſh Church uſes in Confirmation, while not made a Sacrament, See the firſt Reformers, whom the Reformed French moſt follow, Calvin *on Hebr. 6. And in his Inſtitut. lib. 4. c. 19. Sect. 4, and 13. And* Theod. Bez. *on Hebr. 6.* Diodat. *on the ſame.*

The

The Church of *Rome* following the natural inclination of men, which carries them not onely unto an imitation, or emulation, but a desire to surpass one another, hath miscarried almost every where in this regard, that of the least occasions, she hath made pretexts to establish Worships or Ceremonies; as if she had nothing to doe, but to frame a Religion of all the usages, or of all the actions, ordinary or extraordinary, of our Lord, and of his Apostles. Our Lord being tempted of the Devil, did fast Fourty dayes in the Wilderness, to convince the World that he was truly God-man: It must be from hence, that the Church of *Rome* also, by degrees, is come to make particular Fasts, not onely from time to time, as was practised at the beginning of Christianity, but even a Lent entire of Fourty days. We find that once or twice, the Apostles healed the sick, using a kind of anointing; from hence there must be made a Sacrament of Extreme Unction, of which we shall speak hereafter. And here, because there are found some exam-

amples of an imposition of hands, which wrought miracles, they have also by degrees, made a grand Establishment of Ceremonies, called *Confirmation*; and when once this Establishment was atchieved, the Council made a true Sacrament, and a Law of this Ceremony, charging perpetually Religion, and mens consciences, with a yoke, that neither we nor our Fathers were able to bear.

Pennance, and Sacramental Confession.

The same is also to be said against the Sacrament of Pennance, and of Sacramental Confession: On the one hand, the Prophets and Apostles seeing men in Idolatry, in Errour, or in Sin, said unto them, *Repent ye*, or *doe pennance*, for it is the same thing; *Amend* and be converted unto the Lord, which is an ordinary exhortation in the Holy Scripture of the Old, and New Testament: And on the other, our Lord Jesus Christ sending his Disciples after the Resurrection, to preach the Gospel, *breathing upon them*, said, *Receive ye the Holy Ghost: whose sins soever ye remit, they are remitted; and whose soever sins ye retain, they* Joh. 20. 22.

This Interpretation is solely the opinion of Calvin and his followers.

are retained. This imports evidently no more, but the Power and Commission, which Jesus Christ gave them in general, before he left them, to announce pardon of sins unto those, who believed the Gospel; and on the contrary, to announce the Judgments of God against those, who rejected their Doctrine. For it sufficiently appears, that these words of Jesus Christs, did not exclude the Apostles inspection into the manners of men, but on the contrary, charged them with the conduct of the Churches: and it is evident by the occasions on which our Saviour spake them, and by all other circumstances of time and place, that on those occasions our Lord had regard principally, unto the preaching of the Gospel.

In the mean while, behold here the use which the Church of *Rome* hath made of this Doctrine, or the consequence that she hath drawn from it. *We do believe*, saith the Bishop of *Condom*, *that it hath pleased Jesus Christ, that those, who have submitted themselves unto the authority of the Church by Baptism,*

ptiſm, and who have ſince violated the Laws of the Goſpel, ſhould come to undergo the judgment of the ſame Church at the Tribunal of Pennance, where ſhe exerciſes the power which is given unto her, of remitting or retaining of ſins.

We believe that it hath pleaſed Jeſus Chriſt, &c. but upon what ground? Every one ſees what reſemblance there is of the repentance whereto the Prophets and Apoſtles exhorted the people, and of the power the Apoſtles had to announce Remiſſion of ſins in preaching the Goſpel, unto this Tribunal of Pennance, which is not imploid formally in preaching to the people, or in bringing men to receive the Doctrine of the Goſpel, or to repent, and be converted to God (I ſay not formally) but in ſubjecting every Believer in particular, to go to declare all his mortal ſins by name, one after another, with all their aggravating circumſtances, to crave for them pardon or abſolution of the Prieſt, and to undergo all thoſe ſatisfactory pains of Prayers by number, of Faſts, of Pilgrimages, and the like, of which we have

ſpoken before, and all this under pain of curſing and eternal damnation againſt thoſe, who being able to make this confeſſion, ſhall fail to make it. Our Bookes are full of very ſolid reaſons, which plainly prove two things; the one, that this Doctrine, very far from being grounded upon thoſe words of the Scripture which have been alledged, is directly contrary to the Word of God, and that it is injurious to his Wiſedome, to his Goodneſs, and to the merits of the Death which Jeſus Chriſt hath ſuffered for us; as hath been already made appear, upon the matter of Juſtification, and of Satisfactions, whereof the pennance & confeſſion of the Church of *Rome* is only a dependent.

Dall. de Pæn. & Satisfact. &c.

The other, that this pretended Sacrament of Repentance, of auricular Confeſſion and Abſolution, are things unknown in the Firſt ages of Chriſtianity, as the *Roman* Catholick Doctors accord; and beſides, very different from the Pennance and Satisfactions ſpoken of in the Fathers.

Dall. de Confeſſ. Morin in his Comment. Hiſt. of Penn. 4.

It will be needleſs here to report all

all the reasons, because they may be seen in the places, where this matter is treated of expresly: neither will it agree with the design we proposed, to be brief and attemperate, as much as might be, to the desire, and manner of the Bishop of *Condom*. There shall only be here made a short reflexion, as well upon the First Canons of the Council, as upon what the Bishop of *Condom* hath set forth, whereby it may be easily judged of all the rest.

Beatus Rhenanus upon Tertullians Book of Repentance.

In the first place, is it not a strange thing, that the Council doth oblige all to believe, as an article of Faith, under pain of Excommunication, and Damnation, that Confession, Absolution, and Satisfaction, as they speak, are not onely a necessary means of Salvation, or a sign and sacred Ceremony, as the Bishop of *Condom* terms it, but *a true Sacrament properly so called*, as are Baptism and the Eucharist; though it is plain, that there is nothing properly here, *whereby the blessing of the Word might be joyned unto some visible sign*, which serves as matter, according to the Doctrine of St. *Austin*.

2. Is it not also an odd thing, that the Council doth make articles of Faith of all these distinctions, of Attrition, Contrition, and several others, which at least ought to be left to the Schools? and that because a certain Father speaking of Repentance after sin, compares it unto a Plank, by which a man saves himself, when the Vessel is cast away, the Council applying this comparison unto the Sacrament of Pennance, and of Confession, which nevertheless is quite another thing, as hath been shewed, thunders out an *Anathema* against all such who do not agree, *that Pennance is rightly called a second Plank after Shipwrack*; as it were, canonising a Figure of Rhetorick. Perhaps it may be said, that the Council intended only to define the thing it self: but let them say herein what they will, it doth not at all suit with the simplicity and gravity of the Subject, nor with the honour and gravity of the Council it self, and it cannot be, but that this easiness in making articles of Faith of all things, & throwing out *Anathema's* on all hands, must create offence

* St. Jerom.

Sess. 14. de Sacram. Pœnit. Can. 2.

offence in some, and contempt in others.

To conclude, if it be true, as the Council it self hath once defined it, touching all the Sacraments in general, and here in particular touching this of Pennance, that when the Priest hath no real intention to absolve the sinner, or when he doth not make use of *this Form* of Absolution, ***Ego te absolvo, &c.*** I absolve thee, *&c*, which is the *essential and necessary Form of this Sacrament*, in which principally consists all its virtue, according to the same Council, or where the Priest hath not power to absolve, as in cases reserved unto the Bishop, or unto the Pope himself, in all these cases, Confession is without any effect, and the sinner without pardon: of what nature then is this Doctrine, or Religion, which runs all along upon so uncertain principles, which makes the grace of God, and the salvation of men, to depend still upon the villany, giddiness, errour or want of power of one man?

The Bishop of *Condom* hath almost throughout used an easie expedient to dis-

disentangle himself; for either he saith nothing of all these Doctrines of the Council, or he doth not engage himself to prove any thing, of what he himself speaks to them, if it be not sometimes, when he thinks that the matter is favourable for him, or that he may inlarge himself without the least danger.

Here he wraps himself up in two opinions, which are little to the purpose, keeping a profound silence upon all the rest: The First is, *that the terms of the Commission which is given to the Ministers of the Church to remit sins, are so general, that they cannot without temerity, be restrained unto publick sins, &c.* This is a little obscure, the Bishop of *Condom* seems to intimate that amongst us, we do believe that the Ministers of the Church cannot give absolution, but onely of publick sins, because that amongst us, there is none but sinners who have committed notorious sins, that make a publick acknowledgment in the presence of the Assembly; unto whom, in this case, the Ministers announce the pardon of their sins, with the

the circumstances and conditions, which, according to custome, relate thereto.

But yet for all that, it is not true, that we limit the power of announcing pardon of sins unto publick sins: and becauſe we have no better mean, whether it be to refute the Doctrines of those of the *Roman* Church, or to make them in love with our Doctrine, than to make them rightly understand it, it shall be explained here in a few words, what is the practice of our Churches, touching confession, and remission of sins.

There are several occasions, upon which we do confeſs our sins, whether it be in publick or private, and wherein our Pastours doe announce unto us forgiveneſs. First, in the publick Assemblies, in our entrance upon our ordinary exercises, we make unto God a general confession of our sins: Every one makes a particular reflexion upon his own sins, and upon them whereunto he finds himself most subject.

2. In the Sermon, we are again exhorted

horted to confeſs our ſins heartily, to repent of them, to be a better people, on which condition God pardons us; it is the main ſubject, and perpetual concluſion of all our Sermons.

3. In our Houſes, in our Cloſets, we do again more particularly confeſs our ſins in the preſence of God; and both on the one and the other of theſe occaſions, we believe, that if we are truly penitent, with a true and lively confidence in the ſufferings of our Lord Jeſus Chriſt, and a ſtedfaſt reſolution to live better for the time to come, God vouchſafes us the grace of pardon, and regeneration.

4. Upon the particular occaſions of communion in the Sacraments of Baptiſm, and of the Euchariſt, in afflictions, and upon the ſolemn occaſions of Faſting, we do make a more expreſs, and as we may ſo ſpeak, aggravated confeſſion of our ſins, whether it be in publick prayers, or in our own private reflexions: and on theſe occaſions again the Miniſters, in the name and in the authority of Jeſus Chriſt, in the very Quality of Miniſters,

ſters, declare on the one hand, the judgments of God upon the impenitent; and on the other, ſuppoſing the Faith and repentance of the Sinners, they announce unto us the remiſſion of our ſins.

5. In our ſickneſſes, and eſpecially in thoſe that are moſt dangerous, we likewiſe more particularly confeſs our ſins, whether it be before our Paſtours and Guides, or before our Friends; making alſo acknowledgment ſometimes more particularly and freely, of the infirmities and ſins whereunto we are moſt ſubject. Our Friends and our Paſtours exhort us unto a lively ſorrow for our faults, and unto an intire truſt in our Saviour; and our Paſtours in particular do exhort and comfort us. If they ſee us in too great ſecurity, or too little touched with the ſenſe of our ſins, they declare unto us the ſeverity of Gods Judgments againſt impenitent Sinners: as on the contrary, if they behold in us true motions of ſorrow and repentance, and a lively hope in the death of our Saviour, they aſſure us, that God will ſhew grace and

and mercy to us. If we have any quarrel or animosities, whether it be in sickness or health, they say to us, as St. *James*, *Confess your faults one to another*; for this is the true meaning of that passage, and not the Sacramental confession, as the sincere * Doctours of the *Roman* Church do agree. They exhort us unto reconciliation, & they in effect reconcile us. They exhort us generally to restore the Goods we do unjustly retain, and those who are honest and sufficient, do thereupon really restore them.

* *Cardinal Aureolus in Compen. elucid. 5. upon this passage of Saint* James.

6. Even in health it self, we are invited to have recourse to the wholesome advice and consolations of our Pastours and Guides, and those under their charge, who are afflicted with any considerable perplexity, whether as to Faith, or as to any great sinnes whereunto they find themselves inclined, are to have recourse unto them, and so really have.

Hu. Menard in Conc. regular. pa. 564. Cardinal Cajetan in his commentary upon the Epistle of Saint James.

7. To conclude, upon occasion of any publick sins (which moved us to enter upon this subject) when any one hath committed any crime, or notorious

ous sin, whether it be for that he was born, according to us, in a bad Religion, or that he has been so weak, as to forsake the true Religion, or that he is convinced to have sinned against the Commandments of the First or second Table, or to have given scandal to his Neighbour, he is summoned, or he comes first of his own accord, before the Assembly of Ministers, and Elders, where he makes a particular confession of his sins; he is then severely censured, according to the quality of his sin, and at the same time, prayers are made with him, and for him, to obtain of God forgiveness of his sin. If his sin be great, he is interdicted the communion of the Holy Sacraments, to humble him: if he hath scandalized the whole Church, he is then enjoined to make a publick confession before the whole congregation, and when all this is done, and that he hath given evidences of his Repentance, the Ministers of the Church announce also unto him the remission of his sins; but always under the condition of Faith, Repentance, and a true amendment of

and mercy to us. If we have any quarrel or animosities, whether it be in sickness or health, they say to us, as St. *James*, *Confess your faults one to another*; for this is the true meaning of that passage, and not the Sacramental confession, as the sincere * Doctours of the *Roman* Church do agree. They exhort us unto reconciliation, & they in effect reconcile us. They exhort us generally to restore the Goods we do unjustly retain, and those who are honest and sufficient, do thereupon really restore them.

* *Cardinal Aureolus in Compen. elucid. 5. upon this passage of Saint* James.

Hu. Menard in Conc. regular. pa. 564.

6. Even in health it self, we are invited to have recourse to the wholesome advice and consolations of our Pastours and Guides, and those under their charge, who are afflicted with any considerable perplexity, whether as to Faith, or as to any great sinnes whereunto they find themselves inclined, are to have recourse unto them, and so really have.

Cardinal Cajetan in his commentary upon the Epistle of Saint James.

7. To conclude, upon occasion of any publick sins (which moved us to enter upon this subject) when any one hath committed any crime, or notorious

ous ſin, whether it be for that he was born, according to us, in a bad Religion, or that he has been ſo weak, as to forſake the true Religion, or that he is convinced to have ſinned againſt the Commandments of the Firſt or ſecond Table, or to have given ſcandal to his Neighbour, he is ſummoned, or he comes firſt of his own accord, before the Aſſembly of Miniſters, and Elders, where he makes a particular confeſſion of his ſins; he is then ſeverely cenſured, according to the quality of his ſin, and at the ſame time, prayers are made with him, and for him, to obtain of God forgiveneſs of his ſin. If his ſin be great, he is interdicted the communion of the Holy Sacraments, to humble him: if he hath ſcandalized the whole Church, he is then enjoined to make a publick confeſſion before the whole congregation, and when all this is done, and that he hath given evidences of his Repentance, the Miniſters of the Church announce alſo unto him the remiſſion of his ſins; but always under the condition of Faith, Repentance, and a true amendment of

life. In this manner is it, that the power, which Jesus Christ hath given unto his Ministers, is exercised amongst us; which is, what we call the Discipline of our Churches: thus far is it, that we extend it in this regard; and not any farther, to set up a Tribunal for our Guides, wherein they should exercise an absolute dominion over the consciences of men.

Those who are but the least versed in Ecclesiastical History, may easily see, if this be not as meerly as can be, the ancient usage of the Church, whether for ordinary Sinners, or publick Offenders, except it be, that the corruption of the times hath caused but too great a relaxation of the rigour of this Discipline; which thing is the cause, that the censures and punishments are nothing near so grievous, and so long as they were, and as there was a necessity they should be, at the first establishing of Christianity, for the better perswading the people of the Holiness of the Gospel of Jesus Christ. In which behalf, the Gentlemen of the *Roman* Church are so far from having any

any thing to reproach us of, that they very well know they have not any resemblance of this publick pennance of the Ancients, as hath been shewed we have; for they have changed all into this other kind of Pennance, or into this private confession to the Priest, even of sins which are most notorious, and which give most scandal.

But *this private confession*, adds the Bishop of *Condom*, *is so necessary a curb of licentiousness, so fruitful a spring of wise Counsels, so sensible a consolation of troubled souls, when Absolution is not onely declared unto them in general terms, as the Ministers practice, but that they are effectually absolved, by the authority of Jesus Christ, after a particular examination, and with cognisance of the cause, that we cannot believe that our Adversaries can behold the so great benefits hereof, without regret for the loss of them, and without some shame of a Reformation, that hath taken away a practice so wholesome and holy.* This is the second conceipt, in which it was said, that the Bishop of *Condom* had wrapt up himself.

In the first place, it was just now shewed, that it is not true, that we have taken away this practice, nor lost the benefits and fruites of the Counsels, and comforts which may be thence expected; we have taken away the Evil, which is almost alwayes in the abuse and excess of the best things: wherefore, God be praised, we have no cause of regret nor shame, in this regard.

If the Priest or the Minister were our absolute Judge, if it were so with him, that he had truly the right or power to condemn, or to absolve us, it were to be acknowledged in this case we ought to render him an exact account of all the circumstances of our lives: but it is God alone, who is the true Judge, who knowes our hearts, and our most secret thoughts, even when we say nothing unto him of them.

And as to what concerns the benefits and fruits of Confession, which the Bishop of *Condom* thought fit onely to touch in general terms, as we are sincere, & as there are but few Doctrines so bad, that have not some good in them,

them in ſome regard, we ingenuouſly acknowledge, that private confeſſion of ſins may ſometimes produce ſome good effects, either to cauſe reſtitutions to be made of what is unjuſtly detained, or to beget a greater ſhame in ſinners for their miſcarriages and ſins: therefore alſo it hath been ſhewed, that we are very far from condemning or rejecting all ſorts of Confeſſions. We onely ſay that we cannot ſuſtain, with good conſcience, this Tribunal, or rather, this Yoke, which is impoſed upon conſcience it ſelf; this Article of Faith, and this abſolute neceſſity, to tell all a mans ſins by particulars, without which the *Roman* Church is ſo bold as to teach, that the Faithful cannot obtain pardon of their ſins, whatever bitter ſorrow they feel for them, and whatever firm belief they have in the death of our Saviour: for even this alſo the Council of *Trent* teacheth. *Seſſ.* 14. *de Sacram. Pœnit. cap.* 6. *can.* 4.

In ſumme, in exchange of what benefits may accrue by the Sacramental Confeſſion of the *Roman* Church, we call to witneſs the ſincere perſons of her

her communion, if it be not true, that this Confeſſion is alſo the original of infinite Evils. If any ſhall not be pleaſed to agree hereunto, we have the experience of all times on this matter, and the teſtimony of their own Authours, ſome of whom doe openly enough acknowledge, that things are come to that paſs, that auricular Confeſſion, ſuch as is practiſed in the Church of *Rame*, cannot any longer be of any good uſe.

* *Caſſand. Art.* 11. *of his Conſult.* *Beatus Rhen. in his Preface upon Tertullian's Book of Repentance.*

In plain truth, inſtead of being only a curb unto licentiouſneſs, men accuſtome themſelves to ſin, upon the confidence they have, that their ſins ſhall be blotted out by this ordinary and eaſie way of Confeſſion, or by ſome corporal or pecuniary pennances impoſed upon them. Therefore alſo it hath often been obſerved in our Churches, that the leaſt regular perſons are moſt ſubject to forſake our Communion, becauſe that whileſt they continue in their ſin amongſt us, they find nothing that may aſſure them of the pardon and abſolution, which they hope for of a Confeſſor.

for. And if it be true, that the Confessors, or Directors of conscience, as they are termed, often give wise counsels, it is but too true also, that the Counsellors themselves very often take occasion thereby to corrupt themselves, or to insinuate themselves in all publick affairs of State, or in the particular affairs of private Families: and History is but too full of the Evils, which have hapned unto the publick, and to particular persons. The very consolation also which they give Sinners in pronouncing their absolution, doth turn into security; and to conclude, as hath already been openly declared upon another subject, it cannot be made appear that they, who live in the practice of auricular Confession, are better people, than those who confess themselves chiefly unto God.

Extreme Unction.

The Council here joines Extreme Unction unto Repentance. There is this difference betwixt the precedent Article, and this, that this latter is nothing near of so great consequence. This is nothing in a manner, but an useless ceremony, and an evil

evil custom, whereof the errour may be tolerable in it self, if it were not of dangerous influence in introducing into Religion lesser matters, which might by little and little turn away the soul and heart from solid piety. We might upon better grounds, call this ceremony a Sacrament, than Pennance, Marriage, or Orders, which follow this, because at least, the Oyl may there hold the place of a visible Sign, as the Council, and the Bishop of *Condom*, doe not fail to give to understand.

But, after all, this pretended Sacrament hath this common with pennance and the others, which we admit not as Sacraments, that the Institution made by the Church of *Rome* herein, is onely founded upon some custom practised on particular occasions, which are now ceased.

St. *James* speaking of the virtue of Prayer, saith (and that onely once) in concluding his Epistle, *Is any sick amongst you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the name of*

the

the Lord: And the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up; and if he hath committed ſins, they ſhall be forgiven him. The *Roman* Catechiſm cannot deny, but that theſe words have alluſion unto what was ſaid before of the Apoſtles, who being departed from our Saviour, *preached that men ſhould repent, that they caſt out many Devils, & anointing with Oyl many that were ſick, healed them*, becauſe indeed the Apoſtles and their Diſciples, who had the gift of Miracles, did then heal many, either by anointing them, or onely by laying their hands upon them; which cauſed alſo, that one of the greateſt men of the Church of *Rome*, ſpeaking more fully than the Catechiſm, doth openly acknowledge, that theſe words of St. *James*, are to be underſtood of an anointing, exerciſed by the Diſciples of Jeſus Chriſt upon the Sick, ſuch as is related in the Goſpel, and not of the Extreme Unction, which is practiſed in the *Roman* Church; In the mean time, this is all upon the Foundation, or all the pretext which the Council, and the Biſhop of *Condom*

S. *Mark* cap. 6. 12, 13.

Cardinal Cajetan S. Jam. 5.

Condom have, for the instituting of such a Sacrament.

What is worst of all is, that the Church of *Rome* doth not doe the thing it self, according to the words, and the intention of St. *James*. St. *James* testifies, that it was to heal the Sick; and, which is very remarkable, the other words of the Evangelist, unto which these of St. *James* allude (as the *Roman* Catechisme doth agree) speak onely indeed of healing the Sick: unto which it is true that St. *James* adds, *that if the Sick hath committed sins, they shall be forgiven him*, which is principally to be understood of those sins, that may have drawn the chastisement of sickness upon the sick person. The *Roman* Church doth on the contrary, make Extreme Unction to be a Sacrament of Remission of sins, as Baptism; and regards little or nothing the health of the body, acknowledging that it hath not now the miraculous gift of healing the sick. Therefore also it is, that, whereas St. *James* speaks of the sick in general, in what estate soever they be, the Church of

Rome

Rome doth for the moſt part underſtand, that they muſt be at the extremity, before this Unction be carried unto them; and ſhe never gives it unto little children. This is as much as to ſay, that in all things, even of the leaſt moment, ſhe muſt invent or add ſomething of her own, if it were but onely to ſhew her authority.

The Biſhop of *Condom* ſpeaks onely one word here of Marriage, and he ſaith nothing but what we would very eaſily conſent unto. We acknowledge, as he doth, that Marriage is one of the moſt ſacred Bands of civil Society: but we do not agree with the Church of *Rome*, that Marriage is a true Sacrament, nor that it ſhould not be permitted unto them that are in Orders, as they ſpeak, to marry; as if there ought to be a kind of incompatibility betwixt two divers Sacraments of the Goſpel: neither, Laſtly, do we agree unto many other maxims of the Church of *Rome*, touching Marriage, whereof we do not find any track in Scripture, nor in the practice of the ancient Church. But ſeeing the

the Bishop of *Condom* enters not upon these Questions, we will forbear speaking of them here.

We will onely observe, that the Council could not better set forth the reasons, that it had to make so many Decrees, and so many Canons touching Marriage, which is nevertheless naturally a civil contract, than by the first and the last of these same Canons, which comprehend all the rest. The first doth pronounce *Anathema against all those, who do not believe that Marriage is a true Sacrament*; and the last, *against all those, who will not believe that all causes concerning Marriage, do belong to the Church*: that is to say, that these two Canons were made the one for the other. Every one at the first sight may see, the great consequences of this Doctrine, and the great advantages which do arise unto the Court of *Rome*, whether it be for the authority in examination of Matrimonial causes, or for the income of Dispensations. It was necessary that the Church of *Rome* might take cognisance of causes Matrimonial, for the great advantages

tages which accrue unto her thereby: and to bring it to paſs, that ſhe might have cognizance of them, it was neceſſary to make Marriage a Sacrament; as alſo ſhe would have had cognizance of all other civil affairs, under pretext of the Oath which was inſerted in contracts, if the juſt jealouſie of the Parliaments of our Kings, had not ſet ſome bounds to the enterpriſes of the Court of *Rome*.

As for Order or Orders, (for the Council ſets down Seven under this name, to wit, the Prieſt, the Deacon, the Subdeacon, the Acolyte, the Exorciſt, the Reader, and the Porter,) The Biſhop of *Condom* ſpeaks onely a word of Order in general, as he hath done of Marriage, to put it into the number of Sacraments. It is true, as he ſaith, that we hold the miniſtry of the Word of God for a ſacred thing, taking the term in a general ſenſe. We practiſe the ceremony of Impoſition of Hands, as it was practiſed in the Apoſtles time; but we cannot agree, that Order or Orders are a true Sacrament, as Baptiſm, and the Euchariſt: *Order.*

as well for that in Orders, there is no Element, or Visible sign, no more than in Marriage, and in confession; as also because it is in truth the nature of the Sacraments of the Gospel, that the Sacraments ought to be common to all the Church, and Orders are not.

It is in this point also the interest of *Rome*, that made Orders a true Sacrament; to the end she might withdraw all the great Body of the *Roman* Clergy, from the Jurisdiction of the civil Magistrate, and thereby make unto her self proper subjects of other Princes people, in the midst of their States and Kingdoms, as a particular Kingdom, or Hierarchy apart, not only distinct from the Temporal Monarchy, but superiour, and overruling Kings themselves.

Many things might be said upon this Article, to shew principally, that the Priesthood and the sacrificing of the *Roman* Church, is an invention purely humane; and that it hath no example, nor any foundation in the Gospel: for there can be no true Priesthood,

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hood, where there is not a true Sacrifice; and in the following Diſcourſe it ſhall be made appear, that there is none ſuch in the Maſs. But in this place we will be content to follow the Biſhop of *Condom*, who had no mind to engage in all theſe Queſtions; whether it be that he deſerts them tacitely by his ſilence, or that he thought them to be fitter for the Schools, than for publick edification; or Laſtly, that he haſtened to paſs unto the matter of the Euchariſt, where he believed he might inlarge himſelf with leſs diſadvantage.

THE FIFTH PART.

X. *The Doctrine of the Church of Rome touching the Real preſence of the*

We are, ſaith he, *now at laſt, arrived at the Queſtion of the Euchariſt, &c.* as if one ſhould ſay, after a great deal of bad way, now we are gotten a little more at large.

On the whole, there is this difference betwixt all theſe Queſtions of the worſhipping of Saints, of Images and Relicks, of Satisfactions, of Purgatory, of Indulgences, of the number and

Body & Blood of Jesus Christ in the Sacrament, & the manner how she understands these words, This is my Body.

efficacy of the Sacraments, whereof we have hitherto treated, and this of the Eucharist, whereon at present we enter, that in all the others, there is not to be found any Footstep of the Doctrine of the Church of *Rome* in all the Scripture of the Old and New Testament, nor in the very First ages of Christianity; whereas upon the question of the Eucharist, the *Roman* Church pretends, that she hath the Scripture it self on her side. Therefore also it is, that whereas the Bishop of *Condom* did but lightly pass over all the rest, *here*, saith he, *it will be necessary more amply to explain our Doctrine.*

And here, the better to accommodate our selves to the Bishop of *Condom*'s method, as we have done upon the other articles, we will distinctly examine all the several Heads, of which he makes so many Sections. 1. *The Doctrine of the Church of* Rome, *touching the Real Presence of the Body and Blood of Jesus Christ in the Sacrament, and how she understands these words,* THIS IS MY BODY. 2. *How she understands these other words,* DO THIS IN

IN REMEMBRANCE OF ME. 3. *The Expoſition which ſhe makes of our belief, as to the reality.* 4. *Tranſubſtantiation, and Adoration, and in what ſenſe the Euchariſt is a ſign.* 5. *The ſacrifice of the Maſs.* 6. *What the Apoſtle teacheth in the Epiſtle to the* Hebrews, when he ſaith, *That Jeſus Chriſt offered himſelf once.* 7. *The reflexion which the Biſhop of* Condom *makes upon this Doctrine.* 8. and Laſtly, *The point of Communion under both kinds,* which the Biſhop of *Condom* doth onely conſider as a ſequel or conſequent of all the reſt. We will touch each of theſe Heads, with as much brevity as ſhall be poſſible.

The Biſhop of *Condom* begins with this propoſition, that *the Real Preſence is firmly eſtabliſhed by theſe words of the inſtitution of the Euchariſt, THIS IS MY BODY.* The reaſon, which he gives thereof, is, becauſe *the Church of* Rome *doth underſtand them according to the letter:* and here it is that he ſaith, what hath been alledged elſewhere upon another ſubject, that *you muſt no more ask them, wherefore they apply themſelves to*

the literal sense, than of a Traveller, why he follows the High way.

Let any one judge of the sequel, by the beginning. The Question betwixt us is, Whether the Bread and the Wine in the Sacrament, are truly and really the Body and Bloud of Jesus Christ; or whether they are so onely in the mystery: That is to say, whether the words of the institution, *This is my Body*, ought to be understood literally, or figuratively; whether they truly signifie a real presence, as they speak, or a presence mystical, and of virtue, for it is all one and the same thing. The Bishop of *Condom* saith, without any other pretext, that the belief of the real presence, is firmly established upon these words, because the Church of *Rome* doth understand them according to the letter; that is, it is so, because I understand it so; that is to say, that he decides the question, by the thing it self, which is in question; or that he doth give us his sense, & his will for a reason. To have the liberty to speak as the Bishop of *Condom* doth, we must lay it as a principle, that there is nothing in the

the Scripture that one should not, or at least, that may not be taken literally. Then might she take literally, what our Saviour saith elsewhere, that he is *the bread of Heaven*; or that he *is a vine, and his Disciples are the branches*, and that none should be allowed to inquire how it might be. *John 6. 35. & 19. 5.*

The Bishop of *Condom* judging truly enough, that this was not a proposition maintainable, enters upon two other conceipts more reasonable; On the one side, he ingageth us to prove, that the words of institution of the Eucharist, ought to be taken in a Figurative sense: On the other, he engages to prove himself, that they ought to be taken according to the letter. *It is their part*, saith he, *who have recourse to Figurative senses, to give a reason of what they do.* *Pa.* 80

We will therefore here set down some of the reasons, which we have for the Figurative sense, seeing that the Bishop of *Condom* doth require it of us; and afterwards we will examine those, which the Bishop of *Condom* doth alledge for the proper and literal sense.

In

In the First place, whensoever any treat of a Mystery, and of a Sacrament, it is natural and the common use, to take the expressions, and the things themselves, mystically and figuratively. The very word it self Mystery, doth lead us thereto, otherwise it were no more a Mystery. Let any examine generally all the Sacraments, as well of the Old as the New Testament, not one excepted, no not the very ceremonies of the *Roman* Church it self, where there is any visible sign, as the Passover, and Circumcision under the Law, Baptism under the Gospel, that which the Church of *Rome* doth call Confirmation, and Extreme Unction, through all will be found things, and words, which must be understood in a mystical and a Figurative sense.

But if it be demanded more particularly, wherefore the Bread and the Wine are said to be the Body & Bloud of Jesus Christ, St. *Austin*, and *Theodoret*, answer for us. The First saith, that it is *because of the relation which the Sacraments have to the things whereof they are Sacraments:* and the latter, *to*

Aug. Epist. 23. ad Bonif.

keep

keep us from reſting in the nature of the things that are ſeen, and that as Chriſt ſaid, that he was bread, and a ſtock or vine, ſo he honours the Symbols of bread and wine, with the name of his Body, and of his Bloud. The force of theſe Teſtimonies is not here urged, as to the maine Queſtion; they are onely alledged to give a reaſon of the uſe, wherefore it is, that the ſign doth bear the name of the thing ſignified, by a kind of myſtical and Figurative way of ſpeaking, to elevate our ſpirits and our heartes, above the Viſible ſigns.

Theodoret. Dial. 1.

2. We know in general, that all the Scripture of the Old and New Teſtament, is full of theſe ſorts of Figurative expreſſions: whether it was the Style of the Eaſtern Nations in thoſe times, as indeed it was; or that God judged this Style the fitteſt to exerciſe our Faith. We ſee, that the Firſt preaching of Jeſus Chriſt is nothing elſe, but a continued ſucceſſion of Figures: every one knows thoſe juſt now mentioned, *I am the bread which came down from Heaven. I am the vine. The rock was*

John 6. 35. *Joh.* 15. 3.

1 Cor. 10. 4. Mat. 5. 29. De Doctrin. Christ. lib. 3. cap. 6.

was Christ. If thine eye offend thee pluck it out, and an infinite number of others. Now if it be demanded of us, how we can distinguish betwixt Figurative expressions, and those which are proper and literal, St. *Austin* here again answers for us, *that what seems to offend good manners, or the truth of Faith, ought to be taken in a Figurative sense*; and yet more expressly, *that this, which Jesus Christ saith, that we must eat his body, and drink his bloud, appearing a wicked thing, is therefore a Figure.* We press not still this passage as to the main Question, we onely alledge it, to make the reason, which we have for the Figurative sense, better apprehended.

3. Finally, what can there be more natural, and more reasonable, than to understand the Scripture by the Scripture it self, the obscure places by them which are more plain, those which have a double meaning, by them which have but a single? The Authour of the Book, intituled, *Lawful Prejudices*, layes down this Maxim for the understanding of Books, that when there is

is any paſſage, which may admit of a double ſenſe, that muſt be taken, which agrees beſt with the whole, and which is the moſt reaſonable. There is but one paſſage onely in the Scripture, which ſeems to favour the literal ſenſe, that the Church of *Rome* gives to theſe words, *This is my Body*; to wit, that which we now ſpoke of, *If you eat not the fleſh, and drink the bloud of the Son of man, you have no life in you*; and this very expreſſion St. *Auſtin* notes, ought to be underſtood Figuratively: whereas there are a great number of others, which ſay, that Jeſus Chriſt is no more with us, but by the operation of the Holy Spirit. *The poor you ſhall have always with you, but me ye ſhall not have always.* *Mat.* 26. 11. *And, if I depart, I will ſend the Comforter unto you*; and ſo many more, that make us daily ſay in the Creed, *he aſcended into Heaven, and from thence he ſhall come, &c.* the very words of the Euchariſt require, that *we do this in remembrance of him, and to ſhew forth his Death till he come.* To be in Heaven corporally, and upon Earth by repreſentation, are not two *Joh.* 16.

ſenſes

ſenſes repugnant: but not to be any more with us, or to be corporally in Heaven, and yet to be every day upon Earth, in mens hands in his proper Body, are two terms contradictory and incompatible. It is therefore natural to take theſe words, *This is my body*, in a myſtical and Figurative ſenſe, which alone doth perfectly agree with all the other paſſages of the Scripture.

It is well known, that the Church of *Rome* doth ſuppoſe, that there be two divers ways, according unto which ſhe pretends, that the Body of Jeſus Chriſt may be preſent in Heaven and upon Earth; the one with his dimenſions, and his exteriour qualities, ſuch as he was ſeen upon Earth; and it is after this manner that ſhe will have it to be ſaid, that Jeſus Chriſt is no more with us, or that he is onely in Heaven: the other without his dimenſions, and exteriour qualities, as ſhe pretends that he is under the covert of Bread and Wine. But this is to anſwer here punctually the thing in queſtion. We formally deny this ſecond man-

manner of being bodily in a place; & it is not contested, but that nature, the senses, & reason, far from teaching any such thing, cry loudly against it. It would therefore highly concern the Church of *Rome* upon the whole case, to establish this second manner of being in a place by some passage, the sense whereof were not at all in question; and till that is done, it may be truly said, that the figurative sense of these words, *This is my Body*, is the true and genuine sense, the first, and the onely that presents it self unto the mind.

We might here add many other reasons, as to the main, to make appear, that the Doctrine of the real presence, is not onely above reason, as the Mysteries of the Trinity, and Incarnation, but directly against reason, and which in fine, destroyes the testimony of the senses; which nevertheless is it, that our Lord made use of, to prove unto *Thomas* the truth of his presence, as the Church also hath since done, to prove, that the Body of Jesus Christ was a true Humane body, against the *Eutychians:* but this would be to pro-

John 20. 27. *Theodoret Dial.* 2.

senses repugnant: but not to be any more with us, or to be corporally in Heaven, and yet to be every day upon Earth, in mens hands in his proper Body, are two terms contradictory and incompatible. It is therefore natural to take these words, *This is my body*, in a mystical and Figurative sense, which alone doth perfectly agree with all the other passages of the Scripture.

It is well known, that the Church of *Rome* doth suppose, that there be two divers ways, according unto which she pretends, that the Body of Jesus Christ may be present in Heaven and upon Earth; the one with his dimensions, and his exteriour qualities, such as he was seen upon Earth; and it is after this manner that she will have it to be said, that Jesus Christ is no more with us, or that he is onely in Heaven: the other without his dimensions, and exteriour qualities, as she pretends that he is under the covert of Bread and Wine. But this is to answer here punctually the thing in question. We formally deny this second man-

manner of being bodily in a place; & it is not contested, but that nature, the senses, & reason, far from teaching any such thing, cry loudly against it. It would therefore highly concern the Church of *Rome* upon the whole case, to establish this second manner of being in a place by some passage, the sense whereof were not at all in question; and till that is done, it may be truly said, that the figurative sense of these words, *This is my Body*, is the true and genuine sense, the first, and the onely that presents it self unto the mind.

We might here add many other reasons, as to the main, to make appear, that the Doctrine of the real presence, is not onely above reason, as the Mysteries of the Trinity, and Incarnation, but directly against reason, and which in fine, destroyes the testimony of the senses; which nevertheless is it, that our Lord made use of, to prove unto *Thomas* the truth of his presence, as the Church also hath since done, to prove, that the Body of Jesus Christ was a true Humane body, against the *Eutychians:* but this would be to proceed *John* 20. 27. *Theodoret Dial.* 2.

ceed too far in the queſtion. What hath been here ſaid, which is onely taken from the nature of Sacraments, & the ſtyle of the Scripture, may ſuffice to ſhew the Biſhop of *Condom*, that it is not without reaſon, that we do underſtand theſe words, *This is my Body*, in a myſtical and figurative ſenſe; let us now ſee what he will produce on his part, for the proper and literal ſenſe.

His diſcourſe doth reduce it ſelf unto two propoſitions: the firſt is, *That it is the intention of Jeſus Chriſt, that we ſhould effectively eat his fleſh*; and the other, that *there is no natural relation betwixt bread, and the body of Jeſus Chriſt; and that our Saviour having onely ſaid theſe words*, This is my Body, *without explaining them, as he did ordinarily other figurative expreſſions, the law of diſcourſe*, as the Biſhop of *Condom* ſpeaks, *doth not permit that they ſhould be taken otherwiſe, than in a proper and literal ſenſe.*

As to the firſt, touching our Saviours intention, it is a good principle, provided it be well eſtabliſhed, for Jeſus

ſus Chriſt can do what he will,& what he wills, is done as he wills; and the Biſhop of *Condom* hath no need to inlarge upon the power of God, as he doth in what follows; nor to ſeek for reaſons, why Jeſus Chriſt would not give us his fleſh in its very Form, but under the covert of Bread, that ſo we might not conceive an horrour at the eating it. Theſe are the common places of the firſt inventors of this Opinion, and of all thoſe who have followed them, and yet nevertheleſs, all this hath nothing of ſolidity: becauſe on the one hand, we concern not our ſelves to examine, whether God is able to do the thing, but whether this thing is poſſible in it ſelf, or if it doth not imply a contradiction: and on the other, if it be matter of horrour to eat true humane fleſh, the covert may diminiſh this horrour, but it cannot quite take it away; eſpecially if a man were certainly perſwaded, that he did truly eat humane fleſh, and beſides that, ſuch fleſh, for the which he ſhould have a tender veneration.

But to conclude, how is it that the

Biſhop of *Condom* proves, that this is the intention of Jeſus Chriſt, that we ſhould effectively eat his fleſh? *As the Jewes did eat the victims which were offered for them*, ſo, ſaith he, *Jeſus Chriſt our true ſacrifice, would that we ſhould effectively eat his fleſh*, &c. *The Jewes were forbidden to eat the ſacrifice offered for ſins, to ſhew them, that the true expiation was not made under the Law; and for the ſame reaſon they were forbidden to eat bloud, becauſe the bloud was given for the atonement of ſouls: but by a contrary reaſon, Jeſus Chriſt wills that we ſhould eat his fleſh, to ſhew, that the remiſſion of ſins is accompliſhed in the New Teſtament, and that we ſhould drink his bloud, becauſe it is poured out for our ſins.*

Pag. 81, 82, 83, &c.

Thus it is, that inſtead of giving us reaſons, the Biſhop of *Condom* gives us onely compariſons, relations, agreeances: as if it were not a known rule, that compariſons and examples may ſerve well to illuſtrate things already proved, but can never prove the things which are in queſtion. It is true, that the ſacrifices of the old Law, were the figure

figure of the ſacrifice, which our Lord Jeſus Chriſt offered upon the Croſs: that is to ſay, that as they offered up ſacrifices, which were types of Jeſus Chriſt our true ſacrifice, to appeaſe the wrath of God, Jeſus Chriſt offered up himſelf to reconcile us unto his Father. This is the true accompliſhment of the figures of the Law, and the principal and true relation, which there is betwixt the ſacrifices of the Old & New Teſtaments: therefore alſo it is, that our Saviour giving up the Ghoſt, ſaid theſe laſt and great words, *It is finiſhed.* The Apoſtle St. *Paul*, which makes a parallel between the ſacrifices of the Law, and of Jeſus Chriſt, inſiſts onely on this point; that under the Law, the ſacrifices were to be reiterated every day, whereas Jeſus Chriſt offered himſelf onely once, and we ſee not, that the Holy Scriptures purſue any farther myſtery in it. To preſs further theſe ſorts of relations and differences, to make new doctrines, and to bring all that is ſaid of the ſacrifices of the Old Teſtament, to be ſaid or denied, of the ſacrifice of the New, this

Joh. 19. 30.

would be to make Articles of Faith, & Worships, upon consequences wherein humane reason would have too much share.

But nevertheless if they will have it so, that our Lord Jesus Christ intended, there should be a relation betwixt all the circumstances of the sacrifices of the Old Testament, and the Eucharist, which is the representation of the sacrifice, that he himself offered upon the Cross, we are so far from thinking, that all the relations and all the differences, which are to be found betwixt the one and the other, should be understood according to the letter that we know, the intention of the Gospel is opposed to the letter of the Law of *Moses*; that whereas the *Jewes* under the Law, did servilely and carnally ty themselves, to outward and material actions, it concerns Christians under the Gospel, to take all spiritually, and lift up their souls & hearts unto Heaven; *The flesh profiteth nothing, it is the spirit that quickneth.* *Jo.6.63*

The *Jewes* laid their hands upon the heads of their sacrifices, and did eat of

of them, to ſignifie the union which they had with them. This is true, we lay hold on Jeſus Chriſt by Faith, we eat him by Faith, according to the ſpeech of St. *Auſtin*, *Believe, and thou haſt eaten.* The *Jewes* did not eat the ſin-offering, nor did they ever eat of the bloud; we eat the myſtical body of our ſacrifice, and we drink his myſtical bloud: and as the expiation of our ſins is actually made by his death upon the Croſs, ſo our Saviour ſets before our eyes the ſacred Symbols of his dead body, as ſeals of his grace, and of the remiſſion of our ſins.

See here how we might enlarge for our edification, the relations and differences, which we may find in this caſe, betwixt the Old and New Teſtament; betwixt the ſacrifices of the Law, and the divine ſacrifice of our Lord Jeſus Chriſt. Theſe conſiderations are right, pious, and conform to the ſpirit of the Goſpel: but as to the main, that which is called a Doctrine and a Worſhip, and an Article of Faith, as is the eating of the proper fleſh and bloud of Jeſus Chriſt, ſhould not be found-

founded upon relations and agreeances, but upon a clear and positive revelation.

Pag. 84. But *this eating*, saith the Bishop of *Condom* here, *ought to be as real, as the expiation of sins is actual and effective, under the new Covenant.*

In the first place, it must be observed here, that the Bishop of *Condom* doth perpetually mistake himself upon the term of *Real*, in the question of the Eucharist: he alwayes supposes, that real and corporal, are but one and the same thing, and that a thing is not real, if it be not corporal. The eating or partaking of the body of Jesus Christ, is very real according to us, & as real and effective, as the expiation of our sins: but it doth not follow for all that, that there is a necessity that this participation be corporal, that is to say, that we must receive the proper flesh, and the proper bloud of Jesus Christ, with the mouth of the body; according as in Baptism we doe agree, both the Gentlemen of the *Roman* Church and we, that we do partake of, or that we are truly and really united

united unto Jeſus Chriſt, and unto his ſacrifice, and yet for all that, this union is not corporal.

In fine, there is a kind of incompatibility, or of contradiction, in the Biſhop of *Condom*'s arguing. He would have it, that as the *Jewes* did effectively eat of the ſacrifice offered for their ſins, we alſo ſhould effectively eat the body of Jeſus Chriſt our ſacrifice; and he doth not conſider, that as the ſacrifices which the *Jewes* did eat were dead, ſo it would be neceſſary that the body of Jeſus Chriſt in the Sacrament, were in a ſtate of death, that it might be eaten as a ſacrifice: whereas the Church of *Rome* teacheth, that he is there in a ſtate of life, that is to ſay, living, and not dead.

As to what is the Biſhop of *Condom*'s other propoſition, that there is no relation betwixt the bread and the body of Jeſus Chriſt, is it not openly to gainſay, what hath been already alledged out of St. *Auſtin*, and *Theodoret? that the Sacraments doe not take the name of the things whereof they are Sacraments, but becauſe of the relation which there is be-*

betwixt the Sacraments, and the things themselves: that without this relation, they could not be Sacraments; that it is formally because of this relation, that the bread and the wine are called the body & the bloud of Jesus Christ (for these are St. *Austin*'s own words) and that to conclude, *As Jesus Christ had said, that he was bread, and a vine, he said afterward, that the bread was his body, and the wine his bloud, giving, as it were, reciprocally, the names of the one, unto the other*, as *Theodoret* speaks.

*Epist.*23 *ad Bonif.*

Dial. 1.

In summe, our Saviour seeing his Disciples bent upon the things of this life, taking an occasion by the miracle of the Loaves, did himself strongly establish the resemblance which there is betwixt him and bread, saying, that *he is the bread which came down from Heaven*, that *this bread is his flesh*, that *his flesh is meat indeed, and his bloud is drink indeed*, shewing plainly, that as the bread doth nourish our bodies, so his flesh, and his bloud, is the life and nourishment of our souls. This word seemed hard to many who forsook him, but the Apostles understood very

John 6. 41. 51, 55.

*Jo.*6.68

ry well from that time, the relation or similitude, which made Jesus Christ say he was bread, and that his flesh was this bread: *unto whom shall we go,* saith St. *Peter*, *thou hast the words of eternal life.* St. *Isidore*, *Bede*, and many others, very far from saying, that there is no relation betwixt the Sacraments, and the body and bloud of Jesus Christ, as doth the Bishop of *Condom*, say on the contrary, *that the bread is called his body, because bread nourisheth and fortifieth the body; and that the wine is called his bloud, because wine breedeth bloud in our flesh, and rejoyceth the heart.* There is another resemblance also well known, which the Fathers have explained, not onely betwixt the bread and wine, and the flesh and bloud of Jesus Christ, but betwixt the Sacraments, and that other mystical body of Jesus Christ, whereof he himself is head, to wit, the Church: that as the bread is made of many grains, and the wine of many clusters of grapes, so the mystical body of Christ is composed of many Believers, which are his living members. So that we may plainly see,

Lib. 1. *de Offic. Eccl. cap.* 18. *Com. en Marc.* 14

Theoph. Antioc. 1 *Comment. in* 4 *Evan. pa.* 359. *St. Cyprian Ep.* 63.

so

ſo far is it from there being no relation betwixt bread, and the body of Jeſus Chriſt, as the Biſhop of *Condom* ſuppoſeth, that we find on the contrary the two relations, which he calls natural relation; and relation of inſtitution, and of which he demands but one, or the other, that the ſign may take the name of the thing, and that it might be proper to bring down the Idea into the mind: to wit, a relation of the natural virtue of bread, unto that of the body of Jeſus Chriſt, the body of Jeſus Chriſt being the nouriſhment of our ſouls, as bread is the nouriſhment of our bodies; and the relation which Jeſus Chriſt had eſtabliſhed before in the minds of his Apoſtles, by the uſe which he had made of this likeneſs, having accuſtomed them unto this manner of ſpeaking, even before the inſtitution of the Sacraments, and confirming or eſtabliſhing anew this relation, by the very words of the inſtitution it ſelf.

Jo.6.52

But there is here yet ſomething elſe to be underſtood: The Biſhop of *Condom* doth curteil, if I may ſo ſay, the words

words of inſtitution, or rather the ſenſe; and ſecretly makes a kind of Sophiſme in dividing the words, and examining them in a ſenſe ſeparate the one from another, inſtead of taking them altogether. Here it concerned not to enquire the relation there is, betwixt bread and the body of Jeſus Chriſt barely; this relation conſiſts, as it was ſaid, in that the one doth nouriſh our bodies, and the other doth nouriſh our ſouls. The likeneſs betwixt *the bread broken*, and the *body broken*, ſhould have been ſearched into: for Jeſus Chriſt gives us not his body properly, but in this regard; and Jeſus Chriſt ſayes not onely, *this is my body*, he ſaith in the ſame breath, *my body which is broken for you.* And ſuppoſe that theſe firſt words had not clearly enough intimated the relation, which there is betwixt the bread and the body of Jeſus Chriſt, theſe others which our Saviour adds, are as a ſecond touch of a pencil, or a new colour, which heighthens the draught, and better expreſſes the reſemblance betwixt the Image, and the Divine O-

riginal: that is to say, that as the bread is broken in pieces to serve us for nourishment, and as the wine is poured out to serve us for drink, so the body of Jesus Christ was broken, and his bloud was shed upon the Cross, to be the spiritual nourishment of our souls.

Here we must observe the perpetual errour, or the continual source of the errour of the *Roman* Church upon this point. The *Roman* Church makes the Essential, the Principal, the force, and virtue of the institution of the Sacrament, to consist in these first words, *This is my body*, which are the onely ones she is wont to call Sacramental. It is by virtue of these words alone, that the consecration is made; one would think, that the others signifie nothing, or that they be nothing in comparison of the former, whereas if we rightly take the thing, according to the end, which it is plain, our Lord proposed to himself in this Institution, these first words are onely the introduction, the vehicle, or the foundation of all that follows; as in arguing, the first propositions are onely a leading

ing unto the concluſion, and are far leſs conſiderable than the concluſion it ſelf. The true eſſence, the force & virtue of the Sacrament, is without doubt in the ſenſe of theſe other terms, *which is broken for you; do this, and do it in remembrance of me; and to ſhew forth my death until I come*, which is the ſenſe in which St. *Paul* explicates theſe latter words of our Saviours: for Jeſus Chriſt gives his body, onely as it was broken for us; and his bloud as poured out for our ſins. This is properly the Myſtery of our ſalvation, the expiation of our ſins, the accompliſhment of the Law. Theſe are the words properly, which make the true likeneſs betwixt the Euchariſt, and the ſacrifice of the Croſs; betwixt the Sacrament, and the thing ſignified by the Sacrament. We ought to take them altogether, to form a true Idea of this Myſtery; and it may be truly ſaid, that it is onely for not taking them altogether, that the Church of *Rome* is fallen into all theſe errours which make us ſeparate from her. If inſtead of inſiſting ſo much, as ſhe

1 *Cor.* 11. *Luk.* 22. 19. 1 *Cor.* 11.

doth upon theſe firſt words, *this is my body*, ſhe had weighed a little more the following words, *which is broken for you*, ſhe would doubtleſs have acknowledged, that Jeſus Chriſt having not yet ſuffered death when he ſpake them, and nevertheleſs giving his body as broken, and in a ſtate of death, his intention could not be, that his proper body was really in the Sacrament; and leſs yet that it was there in a ſtate of life, ſuch as the Doctrine of the Church of *Rome* doth ſuppoſe it: If inſtead of inſiſting ſo much as ſhe doth upon the firſt words, ſhe had alſo weighed a little more thoſe other, *do this in remembrance of me*, ſhe would have alſo underſtood thereby, that the ſenſe of theſe words imports, that Jeſus Chriſt kept aloof from, and did not at all put himſelf in the place of the bread: and to conclude, if ſhe had a little better weighed theſe laſt words, *drink ye all of this*, inſtead of inſiſting onely upon the former, ſhe had never proceeded ſo far, as to take away the cup in the Sacrament.

But to return to the point on which

we

we are here principally concerned: what hath been now said, doth not onely shew, the relation there is betwixt the bread and the body of Jesus Christ, but doth wholly overthrow the consequence of the Bishop of *Condom*'s Argument; to wit, *that Jesus Christ did not on this say any thing to explain himself, as he was careful to doe in the other figures, or in other parables.* For in the first place, we know, that Jesus Christ did not explain generally all the Figures he used; whether it were, that he would leave some exercise for our Faith and meditation, or that he thought them sufficiently intelligible of themselves, as we do pretend that this very passage is.

2. If this Figure had not been so plainly intelligible of it self, it hath been already shewed, that Jesus Christ had prepared the Apostles to understand it; having told them, that these sorts of expressions were to be understood spiritually. And to conclude, how can it be said, that Jesus Christ *said nothing to explain himself?* If our Lord had said no more but these *John* 6 63.

words, *this is my body*, as the Bishop of *Condom* onely frames his Argument upon these words, it might seem somewhat less strange, that they should dare to speak thus to us; but Jesus Christ said all in the same breath, *this is my body which was broken for you, doe this in remembrance of me: This is the New Testament in my bloud which is shed for many. I will not any more drink of this fruit of the vine, &c.* And the Apostle St. *Paul*, who very well understood the words of our Lord, doth add, *that as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come.* What greater explication, or rather, what greater clearness can be desired in a Mystery, to give to understand, that Jesus Christ leaving his Apostles, and speaking to them, as it were, his last Farewel, left them this Sacrament, as an earnest, a memorial, and a seal of the death which he suffered for them and for us?

1 *Cor.* 11. 24. *Mat.* 26. 29.

1 *Cor.* 11. 26.

XI. *The explication of*

The Bishop of *Condom* passing over the first words of the Institution, *This is my body*, to those which immediately follow, *Doe this in remembrance of me*,

me, is no longer *the Traveller that thoſe follows the great High way*; I mean, *words*, he no longer underſtands the words of our Lord, according to the letter. The literal and natural ſenſe of theſe laſt words altogether, *Do this in remembrance of me*, is this; that we ſhould do what Jeſus Chriſt ordained, to put us in remembrance of him: for it is Jeſus Chriſt that ſaith *in remembrance of me*. But the Biſhop of *Condom* ſomewhat detorts this ſenſe, and would have it, that the intention of our Lord, ſhould be only to oblige us to remember his death; under pretence that the Apoſtle concludes with theſe words, that *we ſhew forth the death of our Lord*. It is not difficult to comprehend, what this the Biſhop of *Condom*'s little detortion tends to, namely, that if this be the ſenſe of thoſe words, *Do this in remembrance of me*, we ought to call to remembrance the very perſon of Jeſus Chriſt. This ſenſe leads us naturally to believe, that the divine perſon that we ought to call to remembrance, is not really preſent: For, according to the manner of uſual conceiving and

Do this in remembrance of me.

ſpeaking

ſpeaking amongſt men, to call to remembrance, is properly of perſons abſent: Otherwiſe, ſuppoſing the real preſence of Jeſus Chriſt in the Sacrament, as the Church of *Rome* ſuppoſeth, the ſenſe and the *Idea* which theſe words carry, *Do this in remembrance of me*, is this, Eat my proper body, to call your ſelves to remembrance of me in my preſence, or as if I were preſent; which makes but an odd and inconſiſtent ſenſe. In the mean time, neither the nature of the thing, that is to ſay, Jeſus Chriſt, who was now about to leave the Apoſtles, nor his expreſſions at all ſuffer us to doubt, but that he requires preciſely theſe two things, to wit, to call our ſelves to remembrance of him, by an act of love and acknowledgment, and that we meditate alſo on his death, as an effect of his love, and the price of our Redemption.

The Biſhop of *Condom*, very far from acknowledging, that to call to remembrance, as our Lord requires, ſuppoſes his abſence, turns the thing to the clear contrary, ſo as to infer, that

that this very remembrance ſhould be grounded upon the real preſence. To this purpoſe, he here brings in again the compariſon of the ſacrifices. *As*, ſaith he, *the Jewes in eating the Peace-offerings, did call to remembrance that they were offered for them, ſo in eating the fleſh of Jeſus Chriſt our ſacrifice, we ought to call to remembrance that he dyed for us*: and from thence he paſſeth unto a kind of Rhetorical rapture upon the tender remembrance, which the Tombs of the Fathers excite in the childrens hearts.

Firſt, as to what concerns the compariſon, we have already ſaid that it is not a proof, and that upon the whole caſe, the relation there is of the Law to the Goſpel, is no reaſon that we ſhould take all according to the letter in the Goſpel, as we do for the moſt part matters in the Law: that on the contrary it is ſufficient, that our ſpiritnal eating of the body of Jeſus Chriſt, anſwers unto the Oral eating of the ſacrifices, which were the Figure of his ſacrifice.

But there is yet more in it: the Biſhop

ſhop of *Condom* onely ſpeaks of Peace-offerings, and remembers not himſelf of what he himſelf had ſaid of the ſacrifice offered for ſins, which is the true Figure of the ſacrifice of Jeſus Chriſt upon the Croſs. May not his argument be returned back againſt himſelf, that as the *Jewes* did not eat of this expiatory ſacrifice, and yet for all that failed not to remember, that it was offered for their ſins, in like manner it is not neceſſary that we ſhould eat the proper fleſh of Jeſus Chriſt our ſacrifice, to put us in remembrance of his death. We have this advantage of the *Jewes*, that they ate nothing inſtead of this ſacrifice, whereas we eat the holy Symbols, which livelily repreſent unto us the body and bloud of Jeſus Chriſt; his body broken for us, and his bloud poured out for the expiation of our ſins.

Further, what are our manners, and our education, that to put us in a tender remembrance of the death of our Lord Jeſus Chriſt, we muſt needs eat his proper fleſh with our bodily mouth? Or rather, if it be true that the re-

remembrance, which is the thing in question, be nothing else but an apprehension excited by the objects which affect the sense, has the manner, in which it is believed they eat this flesh in the Church of *Rome*, any thing which doth more affect the senses, than ours? seeing, that we eat it, both one and the other, under the same kindes or forms of bread and wine.

We will not here enquire, whether it excite a real tenderness, to conceive that we effectively eat the flesh, which we love and adore; or if on the contrary it be not by degrees, that the Church of *Rome* it self, is become accustomed unto this conceipt, which of it self doth stir up contrary affections.

It will be onely needful to compare the manner, how they administer the Sacraments in the Church of *Rome*, with that wherein they administer them in our Churches, to judge which of the two is most capable to entertain a true remembrance of the death of Jesus Christ. *The Church of* Rome *believes, she holds the proper flesh of Jesus*

ſus Chriſt under the ſacred coverts of bread and wine, as it were under a myſtical Tomb, or under dead ſigns, but a living and vivifying fleſh, &c. These be the terms of the Biſhop of *Condom*, which form a notion or Idea very perplext and contradictory; as if we ſhould ſay, a dead body full of life, and the fountain of life, under the coverts of death. Which is the very cauſe that this Idea, being ſo confuſed, is not without much difficulty received into the mind, and that it there makes the leſs impreſſion, or at leaſt doth not make ſo lively an impreſſion onely of the death of Jeſus Chriſt, of which the main queſtion here is: whereas amongſt us, where we onely regard the bread broken, and the wine poured out, but as an image and repreſentation of the body of Jeſus Chriſt broken for us, and his bloud ſhed for us, This image doth give unto us a clear and diſtinct Idea of the death, which Jeſus Chriſt hath ſuffered for us; which is properly the effect which our Lord would produce in the Sacrament.

In the Church of *Rome*, the Prieſt that

that ſaith Maſs, or that conſecrates, often ſaith it alone, moſt commonly very low, and alwayes in Latine, which is not at all the Language of the people. The Conſecration being done, if he gives the Hoſt, for every one knows that there are infinite Maſſes without communicants, he ſaith not unto them who do receive it, that the body of Jeſus Chriſt was broken for them, which is properly what he ought to ſay unto them, according to the words of our Saviour, to imprint well in their minds the Idea of his death, and to excite in their hearts a pure ſenſe, and ſuch which becomes hearts engaged in love and acknowledgment of this Divine Saviour; but it is onely ſaid unto them, by form of a Petition which is made for them, *the body of Jeſus Chriſt keep or preſerve their ſouls unto eternal life:* and though we do not here repeat this form of Petition, to condemn it, becauſe it is good, and of ancient uſe, yet it may be ſaid, that it is a more ſelf-intereſſed conſideration, which makes them not to reflect, but onely upon

their own profit and advantage; and which is more, the Priest sayes this it self in the same Latine Tongue, which the greatest part doe not understand. In very truth, what sound remembrance, or what true sense of love and thankfulness, can this kind of setting forth the death of the Lord, all in a low mumbling tone, in general terms, & in a Language ill understood, excite? We speak of a sound remembrance, & of a love with understanding: for as for an outward devotion, or confused resentments of Holiness, it is not denied, but that the way of the *Roman* Church, being full of pomp, may excite as much as, or more than ours, which is more simple.

Amongst us, to the end there may be no mistake in this matter, behold in a few words what is our practice.

In the first place, some dayes before the time appointed for administring the Sacrament, there is an exhortation made to us, to prepare our selves by acts of Repentance, of Faith, and of charity, and by an holy life; the day being come, after the usual exercises of de-

devotion, which conſiſt in Prayers, ſinging of Pſalms, and reading portions of the holy Scriptures, moſt proper unto the ſubject, there is ordinarily a Sermon made to us, expreſly upon the death of our Lord Jeſus Chriſt, or upon the Sacraments themſelves. The Sermon is followed with an excellent Prayer alſo upon the ſame ſubject: the Prayer being ended, the Miniſter doth read unto us publickly, with a loud voice, the Liturgy of the Lords Supper, which contains principally the manner, wherein St. *Paul* relates that our Saviour did inſtitute it, with another exhortation well to prepare our hearts. Laſtly, the Miniſter taking the bread and the wine, ſaith with a loud voice, *The bread which we break, is the body of Jeſus Chriſt*, or *the communion of the body of Jeſus Chriſt. The Cup which we bleſs, is the bloud of Jeſus Chriſt, which was poured out for your ſins:* Or, *the Cup which we bleſs, is the communion of the bloud of Jeſus Chriſt*; for either one or the other of theſe expreſſions are indifferently uſed, the grace of God, ac-

cording to us, not being tyed unto the words. After which, in distributing the Bread to the communicants, the Minister saith again unto them, to raise and awaken their zeal and their faith, *This is the body of Jesus Christ, which was broken for you*; and in giving the Cup, *This is the blood of Jesus Christ which was shed for your sins*, or some words to this sense. And last of all, when every one hath done communicating, we conclude with thanksgiving, in singing the song of *Simeon*, and with the Blessing, wherewith the Minister dismisseth the Assembly.

This particular account is onely for them, who are misinformed of our practice. We appeal here to the conscience of all sincere persons in the first place, if it be not true, that this manner of celebrating, and of giving, and receiving the Sacrament of the Eucharist, be not most conform unto what we see in the institution of our Lord, and unto the practice of the Apostles, and of the first and purest Ages of Christianity; and without comparison, more

more conform than that of the Church of *Rome*. And in the ſecond place, which of theſe two manners of communicating, is the moſt proper to excite and nouriſh true piety, according to knowledge, and a ſincere remembrance of the death of Jeſus Chriſt.

There remaines no more as to this point, but to touch the Biſhop of *Condom*'s laſt conſideration, in which he ſaith, *That we do not deny the real communication of the ſubſtance of the Son of God in the Lords Supper; ſo that there is a neceſſity that we ſhould agree, that the remembrance doth not exclude all manner of preſence, but only that which doth ſtrike our ſenſes.*

We do not indeed ſay, that remembrance excludes all manner of preſence; for on the contrary, it is ſaid of remembrance, as it is of Faith, that it makes things to be preſent, that are at the greateſt diſtance. There is a moral preſence, and a myſtical preſence, a preſence of object & of virtue, as they ſpeak; which are not incompatible with remembrance. For example, the Heavens, the Stars, though almoſt at

an infinite distance, are in some sort present with us, not onely because we see them, but by the influences which they cast upon us. We onely say, that remembrance excludes a presence real, personal, and as it were physical, local, and immediate, under the colours and exteriour appearances of Bread and Wine, such as the Church of *Rome* teacheth of the Body of Jesus Christ, in the hands of a Priest, or in the mouth or stomach of the Communicants.

But because both here and elsewhere the Bishop of *Condom* grounds himself upon what he saith, that at the same time that we deny this real presence of the Body of Jesus Christ in the Sacrament, we teach a real participation of his Body, and that upon this occasion, the Bishop of *Condom* here makes an express Article of the Exposition of our Belief upon the reality, what we will say of our Doctrine upon this point, shall serve for an answer unto all the consequences which he draws both here, or elsewhere.

To

To remove at once, ſaith the Biſhop of *Condom*, *the equivocations which the* Calviniſts *uſe upon this matter, and to make appear at the ſame time, how near they are come unto us, though I have undertaken onely to explain the Doctrine of the Church, It will be expedient here to add the expoſition of their Judgement.* XII. *An examination of the expoſition, which the Biſhop of* Condom *makes of our Doctrine of the* Reality.

Let us be permitted, before we enter upon this Article, to complain, that the Biſhop of *Condom* doth at the very firſt, here begin to treat us in termes prohibited by the Edicts of our Kings, at the ſame time alſo charging us with affected equivocations, which in no wiſe agree with the ſimplicity of our Doctrine. we are apt to think, that it is the heat of diſpute, which hath here inſenſibly tranſported him beyond his natural equity, and we would not at all concern our ſelves to take notice of theſe ſorts of expreſſions, eſpecially in a time wherein we are accuſtomed unto more ſtrict dealings, if the leaſt thing of this nature, proceeding from a perſon of his dignity, and for whom we have a great eſteem, were not more re-

remarkable, and of worse example, than all the bittereſt things that might be ſaid by other perſons.

This Article of the Biſhop of *Condom*'s Treatiſe, though more copious, is for all that obſcure and intangled, full of repetitions, of digreſſions, and of compariſons (odious and beſides his buſineſs) which he makes of us, to *Socinians*, *Arrians*, *Neſtorians*, *Pelagians*, inſulting over us upon words, contrary to what appears manifeſtly to be our ſenſe. But we will leave the words, and apply our ſelves to the things.

In the firſt place, inſtead of giving a plain and intire Expoſition of our Belief, and afterwards drawing the conſequences which he had a mind of, he onely gives it by ſhreds, and ſo perplext, that it cannot be underſtood. He onely reports here and there ſome of our Expreſſions, ſeparate from each other, endeavouring therein to find ſome obſcurity; and afterwards, he grounds upon this obſcurity, which himſelf hath made, the equivocations and contradictions which he imputes

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unto us. We need onely take notice, what course he takes in the very entrance, to make a judgment that he speaks after his own manner, and not after ours. *Their Doctrine*, saith he, *hath two parts; the one speaks onely of the figure of the body and blood; the other speaks onely of the reality of the body and blood.*

Divisions are wont to give order, and to give light unto discourses: but this on the contrary, doth at first sight so little set forth our Doctrine, that our people would not understand it. The explication which follows, is neither juster, nor more natural. Instead of laying down what we believe affirmatively, he layes down indeed but onely the negative part of our Belief.

Wherefore we shall do better to explain our own Doctrine our selves in a few words, with relation unto what the Bishop of *Condom* sayes hereof. This shall be that plain Form of Doctrine, which he saith we have not, and shall serve for a general refutation of all that he hath produced. We will not forbear

forbear anſwering afterwards unto whatſoever he ſhall oppoſe, that is moſt conſiderable.

Our Doctrine is ſimple, as the Biſhop of *Condom* ſaith that it ought to be, incomparably more ſimple, than that of the Church of *Rome*. Here, as well as elſewhere, we have this advantage, that the Church of *Rome* believes all that we do believe: the difference is onely in the things which ſhe adds, and which we cannot believe.

We believe that Jeſus Chriſt having taken our humane nature, to ſuffer the death which we had deſerved, it was neceſſary that we ſhould be united unto him, as the members are united unto the head, to the end, that his obedience, and his righteouſneſs, ſhould be imputed unto us, that we might partake of all his merits.

We ſay, that this union is made on our part, by the faith which we have in him: that it is God himſelf who gives us this Faith, and that to give it unto us, and to confirm it in our hearts, he maketh uſe of two ſundry ſorts of means; the one interiour, which is the

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ſecret operation of his Holy Spirit, without which thoſe others were in vain; the others exteriour, which are the Word, and the Sacraments of Baptiſm and the Lords Supper, the Word, to declare unto us the promiſes of Salvation; Baptiſm, more particularly, to ſhew forth our Entrance into the Church, and the waſhing away of our ſins; and the Lords Supper, to ſhew forth yet more perfectly the death of Jeſus Chriſt, and our communion with him. Hitherto we go along with the Gentlemen of the *Roman* Church. They believe, as we doe, that it is neceſſary we be ſpiritually united unto Jeſus Chriſt, that this Union is made by Faith, that it is the Holy Spirit which produces this Faith in our hearts, and that the Word, Baptiſm, and the Euchariſt, are the outward means, which the Holy Spirit makes uſe of, whether to produce, or to increaſe and ſtrengthen Faith in our hearts. If there be any difference about this, betwixt the Gentlemen of the *Roman* Church and us, it is not about what we have now ſaid, but upon thoſe ſeveral other Doctrines

ctrines which she hath added.

As to the Eucharist in particular, whereof here the Question is betwixt them and us, we also say very plainly, that the Bread and Wine are outward signs, which Jesus Christ hath added unto the Word, to set forth his death before our eyes more livelily, & more sensibly, than by Baptism, or by the Gospel; and that when we receive these signs by Faith, Jesus Christ gives himself unto us; or that he confirmes the gift which he hath already made unto us, of himself in Baptism, or in the preaching of the Gospel, for the communicating to us all his benefits. Not that his body is in the bread, and his blood in the Wine, or under the forms of bread and wine, but by lifting our hearts up unto heaven, where he is, and uniting us unto himselfe by his holy spirit. This is truly the abridgment of our Doctrin, drawne from our confession of Faith, and our catechisme, conformable unto what the scriptures teach us throughout, of the spirituall union of the faithful with our Lord Jesus Christ. There is nothing in all this, which

which is not plain and easie to be conceived, excepting onely the ineffable & incomprehensible manner, in which this holy Spirit worketh in us, and whereby he effects this union of the faithful, with Jesus Christ our Divine Head.

Yet we have some resemblances, though very imperfect, as well of this operation of the holy Spirit in our hearts, as of the union of the faithful with Jesus Christ, in the conjugal love which unites husband and wife, and which is the reason that the Scripture saith, that they are but one body and one soul. *Eph.* 5. 30, 31, 32. 1 *Cor.* 6. 16, 17.

However the matter stands, it is very observable in this case, that this difficulty, such as it is, is common with us and them of the Church of *Rome*, and that it proceeds not more or less from hence, that our Doctrine is different from theirs. They believe (the same as we do) the spiritual union of the Faithful with Jesus Christ, by the operation of the holy Spirit, as we have just now said, as well in the preaching of the Gospel, as in Ba-

ptiſm and the Euchariſt. They conceive not at all this ſpiritual union any better than we, nor explain themſelves otherwiſe therein than we do; and what they believe more than we in the Sacrament, to wit, that they receive the proper body of Jeſus Chriſt, by the mouth of the body into their ſtomach, doth not add any thing at all, according to their own principles, either to effect, or make underſtood this ſpiritual union, which we have with Jeſus Chriſt, which is the onely and true cauſe of our Salvation. For they do not deny, that thoſe who receive Baptiſm without the Word, and without the Euchariſt, or Baptiſm and the Word without the ſame Euchariſt, may be ſaved, and united perpetually unto Jeſus Chriſt, as well as they who receive alſo the Euchariſt. Neither do they ſay, that the body of Jeſus Chriſt, which they do believe they receive into their ſtomach, is united unto their ſoul, or unto their body, by his preſence; nor even that the ſubſtance of their body, or of their ſoul, doth touch

touch the ſubſtance of the body and bloud of Jeſus Chriſt.

They ſay onely, that their ſubſtance doth touch the ſenſible Forms of Bread and Wine, and that the real preſence of the body of Jeſus Chriſt, under theſe Formes, is an earneſt unto them of their ſpiritual union with Jeſus Chriſt. Some alſo add, that it is unto them a bloſſoming of life and immortality by its virtue, without pretending for all that, that the ſubſtance of their ſoul or body, doth join or unite it ſelf unto the ſubſtance of the body and bloud of Jeſus Chriſt.

Let us now ſee, wherein the Biſhop of *Condom* doth pretend that we uſe Equivocations, or that we come near unto the Church of *Rome*. To render his accuſation the more plauſible, he begins with the reaſon, which he pretends hath, as it were, forced us to come nearer unto the Church of *Rome*, in the point of the reality; and afterwards, he paſſeth unto the objections, which he makes to prove, that in effect we are come nearer unto them.

It is sufficient, saith he, *to have learned by the Scriptures, that the Son of God would testifie his love unto us, by incomprehensible effects: This love*, saith he, *was the cause of this so real union, by which he became man: this love induced him to offer up for us that his body, as really as he had taken it; and all these designs are followed, and this love is maintained throughout by the same fervour: So whensoever it shall please him to make any of his children sensible of the goodness which he hath expressed unto all in general, by giving himself to them in particular, he will find a means to satisfie himself by things that are as effectual, as those which he hath already accomplished for our Salvation. Wherefore it is not to be wondred at, if he gives unto every one of us the proper substance of his Flesh, and of his Bloud; he doth it to imprint in our hearts, that it is for us that he took them, and that it is for us that he offered them as a sacrifice.* And a little afterwards he adds, *Our adversaries have very well seen, that simple figures, and simple signs of the body and bloud of Jesus Christ, would not satisfie Christi-*

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stians accustomed to the bounty of a God, which gives himself so really unto us: therefore it is, that they would not be accused to deny this real participation of Jesus Christ in their Sacrament.

Behold here the reason, that he saith hath forced us to approach unto the Church of *Rome*: but Christians are then either very ingrateful, or very difficult to be contented, if they are not satisfied that Jesus Christ died for them, that these sacred signs assure them of it, and that they serve them as an effectual and saving means, to raise their hearts and their Faith unto Jesus Christ. They have then the ears of their understanding close stopped, if it be true, that these sacred signes joyned unto the Word, do not yet tell them plainly, and loud enough, that Jesus Christ became man for them, that his body was broken for them; and that lastly, his bloud was poured out for the remission of their sins.

The Opinion, which the Church of *Rome* adds, that Jesus Christ is present, being very far from better setting forth his death, incumbers, as I may

ſo ſay, the conception of it, as hath been ſhewed before, becauſe it repreſents the body of Jeſus Chriſt in a living ſtate, under dead ſigns: and moreover, the way of giving theſe ſignes, in a language not underſtood, or ill underſtood, makes much leſs impreſſion in the hearts, than the way, wherein it hath been ſhewed, they are given amongſt us.

But in fine, where is the reaſon of this conſequence? The Love which Jeſus Chriſt hath for us, induced him to dye really for us; therefore it is the part of this Love, to give really unto us the proper ſubſtance of his fleſh, and of his bloud. What bond, or what neceſſary conſequence is there of one and the other of theſe things? From what time, and in what place, hath it been known or uſual, that it is a ſign of love in any to give his proper fleſh to eat, to them whom he loves? I do not ſay, onely by morſels, as ſome poſſibly may ſay the *Capernaites* underſtood the words of our Saviour, but in any manner or under any covert sunder which it may be put? For, although God

doth

doth testifie his Love unto us by incomprehensible effects, though his ways are not our ways, grace doth not, for all that, destroy nature; his ways are above our ways, and even contrary to what ours have of evil, and irregularity; but not at all to what they have that is good and right, which proceeds from God himself. What there is incomprehensible in the effects of his Love, is nothing as to the manner, as we may say, but to the degree, or rather the infinity of this Love it self: For as to the other point, we in some sort conceive all, that this infinite Love makes him do for us, by a comparison though very imperfect, of what an intire Love doth make us doe one for another. To pay for another, is the true office of a Friend; and to dye for another, hath always passed for a true test of Love; *Greater Love hath no man than this, that a man lay down his life for his Friends.* To dye for an Enemy, is a generosity that hath had no example amongst men, before the coming of our Lord Jesus Christ. Jesus Christ dyed for us, who were originally *Joh.* 15. 13.

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nally his creatures, but were become his enemies. This is that, which this Love hath in it incomprehenſible; and nevertheleſs, this Love, which was foretold by the prophets, was accompliſhed in the time that was foretold.

But neither propheſie, nor reaſon, nor humane manners ever yet taught us, that Jeſus Chriſt ſhould give us his real fleſh to eat, with the mouth of our body, as a token of the Love that he hath for us: and when Jeſus Chriſt ſaid unto his Diſciples, *That he would give his fleſh for the life of the world, and that whoſoever did not eat his fleſh, had no life in him*, ſeeing that this word offended many, it doth not appear unto us, that our Saviour condemned their ſurpriſe, but onely that he preſently explained this ſpeech unto them, and that he made them underſtand, that they ſhould receive it ſpiritually.

John 6.

The Gentlemen of the *Roman* Church do always fall into this error, that although they do not directly deny, that the communion which we have with Jeſus Chriſt by Faith, is very

ry real, & of its ſelf ſufficing to ſalvation, as they do confeſs in particular of the communion which we have with him, either by the Word, or by Baptiſm, nevertheleſs always, when there is any mention of the Myſtery of the Euchariſt, they have this impreſſion reigning in their minds, which overbears all others, that Jeſus Chriſt cannot give himſelf really unto them, but when they believe, that he gives his proper fleſh to be eaten with the mouth of their body. It is from this apprehenſion, that the Biſhop of *Condom* ſaith here again, *that Jeſus Chriſt makes us taſt his bounty by things as effectual, as thoſe which he accompliſhed for our ſalvation:* as if the Faith which he gives us, and the communion which we have with him by his Spirit, even out of the Euchariſt, were not all of theſe effectual things, and as effectual, as it is true that he dyed for us.

Let us now come unto the Objections, which the Biſhop of *Condom* makes againſt ſome of our expreſſions, to prove that we are approached nearer unto the Church of *Rome*.

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pa. 146. In the first place, he seems to contradict himself, for he says afterwards, *that the more we explain our selves*, (the Gentlemen of the *Roman* Church, and we) *upon this Article, the more contrary we find our selves one to another*; he gives also the reason for it, which is, *that the more we consider the consequences of Transubstantiation, the more we are discouraged with the difficulties, which sense and reason discover in it.* This doth not import, that we are approached nearer.

Besides, there are very few persons who should hear him say, that we are approached unto the Church of *Rome*, but would believe, that the reason is, because some of our late Synods, or some of our more famous modern Doctours, had relaxed somewhat of our Doctrine, either in the sense, or in the expressions. In the mean while, there is nothing less than this: All this accusation, bears onely upon three diverse Expressions, drawn from our Catechism, which is, as it is known, the ancient explanation of our Doctrine. The Bishop of *Condom* pretends, that these

these expressions do suppose the real presence, and that they cannot concord, but by admitting the Doctrine of the real presence, which comes all to one thing; and that it is by these expressions, that our Reformers themselves approached unto the Church of *Rome*. It is in this part of his Treatise, that he hath laboured most, and contrived with greatest care, as being the place, where there seemed to be most advantage; but which at the bottom, is nothing else but an heap of plausible pretexts, and unjust consequences, and almost throughout playing upon words.

The first of his Objections is, upon this expression of our Catechism, where we say, *that we do make no doubt, but that Jesus Christ makes us partakers of his proper substance, by uniting us unto himself in the same life*; and upon this other passage of our Confession of faith, where it is said to the same effect, *that Jesus Christ doth nourish and refresh us with the proper substance of his body, and of his blood.* It is a certain truth, that the Scripture never makes

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use of this term of *Substance* upon the subject of the Eucharist. The first Fathers of the Church did not use it neither. There are onely some ancient Doctours, which have used it in divers senses, sometimes to express the matter, or the essence it self of the things, and oftentimes also to signifie the virtue. Our Catechism it self, speaking of the Sacrament of Baptism, saith indifferently, in two places, *the substance*, and *the virtue* of Baptism, to signifie the efficacy of it.

Sunday 50. and in the form of administring of Baptism

Not any of the first Ages have said, that Jesus Christ did give us the substance of his body and bloud; but some, less ancient, have said, that he nourished and vivified us by his substance; or that he gave us a living substance, meaning, a quickning virtue, alluding unto that mystical expression, *I am the living bread, this bread is my flesh, which I will give for the life of the World.*

Joh. 6.

When the Authours of our Confession of Faith, and of our Catechism used these sorts of expressions, amongst many others, it plainly appears,

pears, that they were not constrained so to do, to conform themselves unto the Scripture; nor to the ancient Fathers of the Church, who used them not at all: but they did it doubtless, to accommodate themselves therein, to the use which the latter times had brought in, and to shew in different terms, the truth of this spiritual Communion, which we believe we have with Jesus Christ, so as they explain it in the same place. And we will make no scruple here to add, that it is not simply the words of institution of the Lords Supper, which oblige us to speak in such effectual terms; because it is evident, that the first aim of the words of institution is, to recommend the commemoration of the death of Jesus Christ: And it is also, on one hand, the Tenour of the Gospel in general, which doth throughout inculcate a most intimate communion of the faithful with Jesus Christ, saying, that *we are flesh of his flesh, and bone of his bone*; and on the other hand, it is the nature of this Sacrament which joyned to this divine Word,

not onely sets forth this union in a most expres manner, but also gives us a lively feeling of it, strengthens and confirms it by the grace, with which God is pleased to accompany an action so holy.

But that which is communicated according to its proper substance, saith the Pa. 104. Bishop of *Condom*, *ought to be really present; and it is not possible to make understood, that a body, which is onely spiritually communicated unto us, and by Faith, can be really communicated unto us, and in its proper substance.* But the reason why we cannot make you understand it, is the prejudice which you will not lay aside upon this subject of the Eucharist, to wit, that there is no real union nor participation, if it be not Physical; that is to say, if two bodies, or two substances be not joyned, or be not both together in one place, which yet is a manifest errour. As if, for example, when we acquire an inheritance, though we are distant from it, it might not be said, that not onely the fruits, and the Revenue belong unto us, but that the propriety, the body,

body, the ſubſtance of the Land; in fine, all that belongs to it, is ours.

Beſides, our Catechiſm, had already anſwered unto the Biſhop of *Condom*'s Objection, in the Article which immediately follows that which he objects to us. The Miniſter demands, *How can it be, that Jeſus Chriſt makes us partakers of his proper ſubſtance to unite us unto himſelf, ſeeing his body is in Heaven, and we upon Earth? It is* (ſaith the Child) *by the incomprehenſible power of the Holy Ghoſt, which joyneth things that are aſunder by the diſtance of place;* And * our Confeſſion of Faith, ſaith the ſame thing, and in the ſame terms: Would the Biſhop of *Condom* diſpute, that the Holy Ghoſt cannot effect a real and true union of us with Jeſus Chriſt, when we partake of the Lords Supper, notwithſtanding the diſtance that there is betwixt him and us? And who ſaith a true and real union with Jeſus Chriſt, ſaith he any thing leſs, than to be made partaker of, or to be nouriſhed and vivified, with his ſubſtance? Doth either the Biſhop of *Condom* himſelf better underſtand, or

Sunday 53.

* *Art.* 36.

is it poſſible, that he ſhould make better underſtood, the manner wherein he doth believe, that the bread and the wine are tranſubſtantiated into the body and bloud of Jeſus Chriſt, by the operation of the ſame ſpirit of God, inſomuch, that the bread doth ceaſe to be bread, and that the body of our Divine Saviour, his proper body, which is ſitting in Heaven at the right hand of the Father, is nevertheleſs upon Earth, in a thouſand places at once, after the manner of a ſpirit, in leſs room than a point doth take up. In fine, is it poſſible to make better underſtood this other manner, which he believes, that this holy body, which onely paſſeth through his ſtomach, doth unite, or rather is not united, with his proper body and ſoul.

The ſecond Objection, which the Biſhop of *Condom* here makes againſt us, is upon another expreſſion of our Catechiſm, where it is ſaid, *that though Jeſus Chriſt be truly communicated unto us by Baptiſm, and by the Goſpel, it is onely in part, and not fully*, whence the Biſhop of *Condom* infers, that Jeſus Chriſt

Sunday 52.

Christ is fully given unto us in the Lords Supper, and that there is an exceeding difference betwixt receiving in part, and receiving fully. Granting this, see whereunto his Argumentation amounts.

If in the Lords Supper, Jesus Christ is fully received; and in Baptism, and in the Gospel, but in part, then the manner in which he is received in the Lords Supper, is different from that in which he is received in the Gospel, and in Baptism: Now the manner, in which he is received in Baptism, and in the Gospel, is by Faith; Therefore it must needs be, that there should be a real manner of receiving the body and bloud of our Lord in the Sacrament, which is not by Faith. *Pa.* 106.

By any the least Attention to his Argument, it will at first sight be found faulty. In summe, it is certain, there is in it a kind of sophism; Of a thing which is onely true in some regards, he draws consequences, as if it were absolutely true, and in all regards: He changes the terms of the Propositions, as we speak in the

Schools; and he puts more in the concluſion, than there is in the propoſitions, whence the concluſion ſhould be formed. It is almoſt as if a man ſhould ſay, the manner of a mans going is upright, and different from that of beaſts: the beaſt goeth upon his feet; therefore men do not go upon their feet: Or to make all more plainly to be underſtood, by an example which hath nearer relation unto the ſubject here in queſtion. The Argument of the Biſhop of *Condom* is much like unto this: The Sun at Noon-day communicates to us objects, or the ſight of objects, in a full manner, and different from that in which he communicates them unto us at his riſing; or if you will in a different manner, from that wherein Torches communicate them unto us in the night: Now the Sun at his riſing, and Torches in the night, do communicate objects onely by the light; therefore the Sun at Noon-day, doth not communicate the objects unto us by the light. Or to form a concluſion upon the Biſhop of *Condom*'s very terms; therefore it needs muſt be,

be, that there is something in the Sun at Noon-day, which causeth a manner of communicating objects, which is not by the light.

The Sophism lies herein, that the difference of the manner whereby the Sun communicates the objects at Noonday, from that whereby it communicates them at his rising, or that whereby Torches communicate them in the night, is in truth onely in the more or less of the light; a difference in degree, as we speak, and not in kind, in the means it self, rather than in the effect, because these divers manners fail not to communicate the same objects, though with more or less clearness: whereas it is plain that this argument concludes, that there is in the Sun at Noonday something else, than the light, which makes this difference.

But leaving the form of the Argument, to follow the thing it self: if the Bishop of *Condom* would have pleased to have taken the sense of the Article of the Catechism intirely, as it had been just, he would have seen, that he had

Sunday 52. had not the least pretext to play with words as he doth. The Catechism having laid down, that the communion which we have with Jesus Christ, is not onely in the Sacrament, but also in preaching the Word of God, the Minister demands, *What is it that the Lords Supper adds unto the VVord*, or *what have we more in the Lords Supper, and what is its use? This*, saith the Child, *that in the Lords Supper, our communion is more fully confirmed, and as it were ratified:* after which it immediately adds, *that though Jesus Christ be truly communicated unto us, by Baptism, and by the Gospel, it is but in part, and not fully.*

These words taken together, do most clearly give to understand, that what the Sacrament of the Lords Supper adds unto the Word, is not another manner of communion with Jesus Christ, more real in substance, or different in kind, from that which we have with him by the Ministry of the Word, or by Baptism: for Jesus Christ being truly communicated by these three divers means, as the Catechism it

it ſelf layes down, it cannot in any manner be underſtood, that Jeſus Chriſt can be as it were divided, and more or leſs communicated; Or that there is more union with him by the Lords Supper, than by Baptiſm, and by the preaching of the Word; but onely that in the Lords Supper, we have yet a new, and more ample confirmation of our union with Jeſus Chriſt, and as it were a final ratification, which are the words of the Catechiſm.

Baptiſm properly is inſtituted onely, to ſhew our entrance into the Church, and to let us underſtand, that as the water doth cleanſe our bodies, ſo the bloud of Jeſus Chriſt, doth waſh us from our ſins; and particularly, from our Original ſin, without repreſenting more expreſly, either the death of Jeſus Chriſt, or our ſpiritual union with him: though upon t he whole, the operation of the Holy Ghoſt, doth nevertheleſs thereby produce this ſpiritual union of the Faithful with Jeſus Chriſt, and the eternal happineſs of them which are baptiſed.

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The word doth very well represent unto us, the promise of Salvation, and all that depends thereon: it is a very effectual means to work Faith, and to unite us unto Jesus Christ, when God is pleased to accompany it with his grace; for *Faith comes by hearing, and hearing by the VVord of God.*

Rom. 10. 17.

But whereas the Word onely works upon one of our senses, the Eucharist speaks unto all our senses in general; and we know, that the sight in particular makes a greater impression upon our spirits, than the hearing: and whereas Baptism onely sets forth our entrance into the Church, and onely applyes or communicates unto us the bloud of Jesus Christ by the form of washing; the Eucharist doth yet more expressly represent unto us, that the body of Jesus Christ was broken for us, and that his bloud was poured out for the remission of our sins, communicating both one and the other unto us, by the form of meat, and of drink. In a word, the Sacrament of the Eucharist gives us to understand, that as bread and wine nourish our bodies

dies, ſo the body and bloud of Jeſus Chriſt nouriſh and vivifie our ſouls: and laſtly, that the bread and the wine are not more truly and really united unto our bodies, then Faith doth really and ſpiritually unite us unto the body of our Saviour. This is it, as every one may ſee, for which our Catechiſm ſaith, that in the Lords Supper, our communion with Jeſus Chriſt, is more amply confirmed and ratified unto us, than in Baptiſm, and in the preaching of the Goſpel: or that in Baptiſm, and in the Goſpel, Jeſus Chriſt is communicated in part unto us, and in the Lords Supper fully; for it is but one and the ſame thing, in the ſenſe of the Catechiſm.

The manner in which Baptiſm communicates Jeſus Chriſt unto us, in admitting of us into the Church, may be compared, if we pleaſe, unto that wherein it was ſaid, that the Sun communicates the ſight of objects at his riſing: the manner in which the Word alſo communicates Jeſus Chriſt to us, in declaring unto us the promiſes of the Goſpel, unto that of Torch-

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es, communicating the same objects in the night: and Lastly, the manner wherein the Eucharist communicates the same Jesus Christ unto us, by form of nourishment, that vivifies us, unto that of the Suns communicating also the same objects at full Noonday; especially if the Eucharist be considered as being added unto the Word, and unto Baptism, as the Catechism doth consider it. These three manners of communicating Jesus Christ, are different betwixt themselves, because that these three exteriour means, have each their proper way of working upon us, to produce, or to strengthen Faith in our hearts, and to confirm our communion with Jesus Christ, by the operation of the Holy Spirit. But it is alwayes Jesus Christ whole and intire, which is communicated unto us by each of these three means; and it is alway by Faith, and by the operation of the Holy Spirit, which is the manner common to all those three; as it is the sight of the same objects which is communicated by Torches in the night, and by the Sun at his rising or

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at full Noonday, & always by the light, which is the common mean to Torches, and to the Sun, to illuminate the objects.

But, *it is remarkable* (ſaith the Biſhop of *Condom* here) *that how great a deſire ſoever the Reformers had to equal Baptiſm, and preaching to the Lords Supper, in that Jeſus Chriſt is therein truly communicated unto us, they did not dare to ſay in their Catechiſm, that Jeſus Chriſt was given unto us in his proper ſubſtance in Baptiſm, and in preaching, as they have ſaid, in the Lords Supper.*

But the reaſon of this difference may eaſily be gathered, from what hath been ſaid hitherto; it is, that when an Expoſition is made of the meanes, whereof God makes uſe to unite us unto him, every one ought to be ſpoken of according to the proper uſe, for the which it is known they are eſtabliſhed. Our Catechiſm doth not ſay, that Jeſus Chriſt ſpiritually regenerates us in the Lords Supper, or that he waſheth us from our ſins, as it doth ſpeak of Baptiſm; nor that *Faith comes by the Lords Supper*, to uſe that man-

ner of ſpeaking, that is to ſay, that the Lords Supper produces in our hearts Faith, as it is ſaid, that *Faith comes by hearing, and hearing by the word of God*: for that the Lords Supper is not inſtituted to repreſent unto us our union with Jeſus Chriſt under this notion, but to repreſent it unto us under the notion of a ſubſtantial union, ſuch as is that of nouriſhment. In like manner, if the Catechiſm ſaith not, that we are made partakers of the ſubſtance of Jeſus Chriſt in Baptiſm, or in the preaching of the Goſpel, as it ſaith of the Lords Supper, it is not but that in theſe very actions we are really united unto Jeſus Chriſt, or that Jeſus Chriſt doth not there ſpiritually nouriſh our ſouls with his ſubſtance, as really as he doth in the Sacrament; and the Biſhop of *Condom* dares not ſay the contrary: but ſo it is, that although theſe divers means produce for the main the ſame effect, yet the ſame expreſſions do not equally agree to the one and the other, becauſe the water of Baptiſm, and the ſound of the Word, are not at all proper, as the Sym-

Symbols of bread and of wine, to represent unto us, as well the spiritual nourishment of our souls, as the intimate union which is made betwixt us and Jesus Christ.

The third and last of our expressions, upon which the Bishop of *Condom* strains himself more than upon the former, is taken from an Article of our Catechism, which follows that which we have now examined. In the first Article it is said, that in the Lords Supper we have a new and more ample confirmation of the communion which we have with Jesus Christ, by the preaching of the Gospel: here the Minister proceeds to demand, *What is it then in summe, which we have by the sign of bread?* As if he should say, On what, in fine, doth the use which we should make of this Sacrament, terminate it self; or what is the fruit of this confirmation, which you say, that we therein have of our communion with Jesus Christ? The Child answers, *It is this, that the body of Jesus Christ, inasmuch as it was once offered a sacrifice to reconcile us unto* *Sunday* 52.

God, is given unto us, to certifie us that we have part in this reconciliation. This word *certifie*, is a word of those very times, which signifies to assure us fully, or to make us certain or assured of our reconciliation with God; and every one sees, that the clear and intire sense of this Answer is, that the union or communion which we have with Jesus Christ, doth fully assure us that we have part in the fruit of his death.

p. 112. In the mean time, what is the use that the Bishop of *Condom* would make of these words? It is, that by a long deduction of consequences, he would conclude one way or other, *that besides the communion by which we doe partake spiritually of the body of our Saviour, and of his spirit both together, in receiving the fruit of his death, there is yet another real communion* (as he speaks) *of the body of the same Saviour, which is an assured pledge unto us, that the other is secured for us.* Here again we may observe as we pass, the effect of the errour of the Gentlemen of the *Roman* Church, which makes them perpetually to oppose communion real

al to ſpiritual, as if that which is ſpiritual, or which is ſpiritually effected, were not real.

But to return to what the Biſhop of *Condom* propoſes to himſelf upon this Article: it may be ſaid that this is one of thoſe forc'd arguments, the ſtrainedneſs of which ſhews, that there is in it no more truth, than there is nature. To anſwer unto it in ſuch a manner, as that we may underſtand ſomething, we muſt neceſſarily repeat his Propoſitions one after another, in the ſame terms that he conceived them: for putting them altogether, and all in conſequence, they make ſuch an entangled piece, as will create no ſmall difficulty to unravel.

If theſe words, ſaith he, *have any ſenſe*, to wit, thoſe of the Catechiſm, *if they be not an unprofitable ſound, and vain amuſement, they ſhould give us to underſtand, that Jeſus Chriſt doth not give us a Symbol only, but his true body, to aſſure us that we have an intereſt in his ſacrifice.* pa. 1

This is the firſt conſequence, which the Biſhop of *Condom* draws from the

words of the Catechiſm; and it is true that thus far he keeps the ſenſe and the expreſſions very exactly. But on the other ſide, this conſequence is uſeleſs enough, though made with ſuch an ample and ſpecious preface. For we never brought into diſpute in the leaſt, whether without the Symbols, or with the Symbols, Jeſus Chriſt gives us not what is repreſented by the Symbols, that is to ſay, his body and bloud; the ſign, and the thing ſignified both together, and whether he gives us not both one and the other, to aſſure us that we have part in the fruit of his death.

Sunday 46, & 47. This is that which our Catechiſm ſays elſewhere, in other terms, to wit, that the Sacraments are ſeales of the Promiſes of God in our hearts, according to the doctrine of the Apoſtle, that Jeſus Chriſt gives himſelf unto us, to the end we might enjoy him, and that all that he hath may be ours: and here the ſame Catechiſm ſaith, that his body is given unto us, to aſſure us that we have part in the fruit of his death, ſo that this firſt conſequence of the

Biſhop

Biſhop of *Condom*'s, is not a conſequence at all, for it adds nothing almoſt unto our ſenſe, nor unto our words.

He forgets even under this head, to comprehend what we but now touched, which is not in queſtion neither, but yet is thus far of this place, as that it conduces to form a compleat ſenſe of theſe words; namely, that not onely the body of Jeſus Chriſt, or the union which we have with him, doth aſſure us of the part which we have in the fruit of his death: but that the Symbols themſelves alſo aſſure us after their manner, or according to the uſe for which God hath appointed them. For God makes uſe of theſe exteriour ſigns to affect our ſenſes, and to confirm our faith, and our confidence. The diſpute is onely of the manner, whereby Jeſus Chriſt gives unto us his body with the ſigns, and here the Biſhop of *Condom* doth not at all engage in this firſt propoſition.

In exchange, he goes too far, or ſtrays too much, in the ſecond; *Now*

(ſaith

pa. 110. (saith he) *if the reception of the body of our Lord, assure us of participating of the fruit of his death, it must necessarily be, that this participation of the fruit, be distinguished from the reception of the body; because one is the earnest of the other.* Here is it, that the intricacy and obscurity begins. To reason right, and more intelligibly, it had been needful to have resumed, as was begun: *If Jesus Christ not onely gives us the Symbol of his body, but his body also, or his proper body, to assure us that we have part in his sacrifice, and in the reconciliation of mankind*, we must then here distinguish the communion which we have of the body of Jesus Christ, from the part which we have in the fruit of his death, seeing that the one doth assure us of the other. These are the terms of the Bishop of *Condom*'s first proposition, which agree with them of the Catechism: now the Bishop of *Condom* changes them, against the rule of disputation, and this is it which creates not onely the intricacy, but also the Sophisms; for that when we pass from consequence to consequence, how

how little soever one term imports more or less than another, or expresses it with any difference in the sense, or in the force of the word, we divert or astray; and this is called to take, or give the change.

When the Bishop of *Condom* saith, that the reception of the body is an earnest to us of the participation of the fruit of the death of Jesus Christ, these three terms of *Reception*, of *Participation*, and of *Earnest*, which were not in the first proposition, though they seem to answer to them which are there, being so imployed by opposition one to the other as they are here, do not so little alter the sense, but that this change alone is the sole foundation of this Argument, and of all that there is captions in it.

If the Bishop of *Condom* resuming his first terms, had onely said, that the communion of the body of our Lord assured us of the part which we have unto the fruit of his death, he had not had a word to say; because that evidently imports but one and the same action, which causes that we are united

ted unto Jesus Christ in the Lords Supper, and that being united unto him, we hold our selves assured of having share in the fruit of his death. Nothing is more simple, and easie to be understood, than this: to have part in the fruit of the death of our Lord, is not here properly an action, it is properly but a right acquired. But in substituting to these words those other terms, of *Receeption of the body*, and of *participation of the fruit*, as the Bishop of *Condom* doth, it is a little colour, by the sound of words, for supposing two different actions in this communion: and afterwards adding this expression, *that one is the earnest of the other*, this seems yet to make a greater diversity. This foundation being once laid, in a nimble manner, and almost imperceptible to those who only read cursorily, there is a long continuance of consequences to attain unto two different communions of the body of Jesus Christ. The mind of him that reads, perceives confusedly, that he is led he knows not where, nor how; he onely findes that he is not led on evenly,

evenly, if it may be so said, or that he is led amiss.

But let us not forget to resume the Bishop of *Condom*'s consequences in the same terms that he hath conceived them, for the better making known the defects. *If the reception*, saith he, *of the body of our Lord, doth assure us of the participation of the fruit of his death, then this participation of the fruit, must necessarily be distinguished from the reception of the body.* In good time: let the mind distinguish the communion which we have with the body, from the part which we have in the fruit; because it is true that the body of the Lord, and the fruit of his death, are two different things, and may be conceived distinctly; as an inheritance which is given unto us, is different from the revenue which it brings us. But it is not necessary for all that, to distinguish the communion of the body, from the part which we have in the fruit, as if we had not both one and the other of these two things, but by two different actions; even as, to make an inheritance, and the fruits of

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the inheritance to be ours, it is not at all necessary to have two Titles, or two different contracts, the one for the inheritance it self, and the other for the fruits, because that the same Title serves for one and the other.

He proceeds; *If we must distinguish the participation of the body of our Lord, from the participation of the fruit of his death, we must also distinguish the participation of this Divine body, from all that participation which is made spiritually, and by Faith: for that the participation by Faith, cannot accommodate two different actions, by one of which we should receive the body of our Saviour, and by the other the fruit of his sacrifice.*

We have already seen, that we must not separate the communion of the body of the Lord, from the part which we have in the fruit of his death, as if there were two different actions; although there be two several objects which may be distinguished, to wit, the body of the Lord, and the fruit of his death: So all this consequence hath no foundation.

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In ſumme, wherefore will the Biſhop of *Condom* have two different acts of Faith, for uniting us to the body of Jeſus Chriſt, and having part in the fruit of his death, when it is evident that all is done, or might be done, by one and the ſame act of Faith.

Or wherefore may we not even aſſert two divers acts of Faith, if they be conceived ſeverally (by one of which we unite our ſelves to Jeſus Chriſt himſelf, and by the other, unto the fruit of his death) without any need to imagine, for all this, two different communions, one ſpiritual by Faith, and the other with the mouth of the body, or real, as the Biſhop of *Condom* ſpeaks? *Lord, draw us after thee, lift up our hearts unto thee, come dwell in our hearts by the operation of thy Spirit.* Behold here an act of Faith, which unites us to Jeſus Chriſt, if the Faith be ſuch as it ought to be: and this union of its ſelf ſuffices, to effect that we ſhould alſo have part in the fruit of his death, by this one act of Faith. *Lord, impute to us thy righ-*

teouſneſs, and grant that being united unto thee by a true and lively Faith, we may have a ſhare in all thy benefits, and in particular, in the fruit of thy death: Behold here nevertheleſs, a ſecond act of Faith, which regards directly the part that we have in the fruit of his death. The difference of theſe two acts of Faith, properly will be onely in the diſtinction of the objects, which Faith doth propoſe unto it ſelf: in the one it propoſes the body of the Lord, and in the other the fruit of his death; and in one and the other, there is a real communion with our Saviour, but ſpiritually and by Faith.

112. *But no man*, adds the Biſhop of *Condom, can conceive what difference there is betwixt participating by Faith of the body of our Savionr, and to participate by Faith, of the fruit of his death.*

This is now the ſecond or third time, that the Biſhop of *Condom* will conceive all; Let us ſee if he will be of the ſame mind, upon the Article of Tranſubſtantiation, which follows immediately after this.

But after all, how can he ſay, that no

no man can conceive any difference betwixt participating by Faith of the body of the Lord, and participating by Faith of the fruit of his death? for the body of the Lord, and the fruit of his death, are evidently two different things, and there is no one who cannot eaſily conceive, that there is great difference betwixt partaking of the one, and partaking of the other, whether it be, that it is done by one act of Faith, or by two; though beſides, the manner of partaking of one and the other, be always the ſame, to wit *ſpiritually, and by Faith.*

Nevertheleſs, it is here that the Biſhop of *Condom* cryes out again in finiſhing this Article, *Who can but admire the force of truth*, &c. And afterwards, *How ingenuouſly do the* Calviniſts *confeſs unto us the truth? they would have been ſtrongly diſpoſed to acknowledge, the body of Chriſt to be in the Sacrament in figure onely, and the participation of his Spirit onely, in effect, laying aſide theſe great words of Participation, of proper ſubſtance, and many others, which expreſs a real preſence, and which*

onely cauſe perplexities, &c.

Let the Biſhop of *Condom* alſo in his turn, ingenuouſly confeſs the truth: he has been very ſtrongly diſpoſed, and many other intelligent perſons in the Church of *Rome* it may be, will be ſo with him, to confeſs that there is onely in the Euchariſt, a true and real communion of the body of Jeſus Chriſt, as we do acknowledge, that that which we there have ſpiritual, is very real, laying aſide that great word of *Tranſubſtantiation*, as he had laid it aſide in the firſt Edition of his Treatiſe; that of *concomitance*, by virtue whereof the Cup was cut off from the communion; and many others which imply manifeſt contradiction, and which cauſe much more perplexity.

That which is truly admirable in this place, is, that the Church of *Rome* teacheth, as we do, a ſpiritual communion of the body of Jeſus Chriſt, and the Biſhop of *Condom* himſelf ſaid the very ſame but now, in expreſs terms, that *in the Lords Supper there is* pa. 112. *a communion, by the which we partake ſpiritually of the body of our Saviour,*

and

and of his ſpirit altogether, in receiving the fruit of his death; which is properly the reſult of our Doctrine: and theſe words of participation, and of ſubſtance, with which the Biſhop of *Condom* pleaſeth himſelf, and which he uſeth for all that himſelf, ſignifie nothing more. The onely difference that there is betwixt him and us, is, that we ſtop here; and that he, beſides this ſpiritual communion of the body of our Lord, ſuppoſes another *real* communion, as he ſpeaks, that is, with the mouth of the body, which we cannot allow of. Here, in another proſpect, he inſults over us, as if there could not be any other communion of the body of our Lord, but that onely which is had by the mouth of the body, and that without admitting of that, there can nothing be acknowledged in the Lords Supper, but the figure of his body, and a participation of the Spirit, excluding thus this other ſpiritual communion of the very body of Jeſus Chriſt, which he but now confeſſed. Let it be judged by this, and by all the reſt which hath

been said, as well of our opinions, as of his way of arguing, who it is that creates perplexities, or that contradicts themselves; whether it is the Bishop of *Condom* or us, that use equivocations about words; And Lastly, if he hath so much subject of Triumph upon this Article, as he seemed to imagine to himself.

Of Transubstantiation, of Adoration, and in what sense the Bishop of Condom saith, that the Sacrament is a sign.

XIII. The Bishop of *Condom* will slide along more sweetly upon the Doctrine of Transubstantiation, and upon the Adoration of the Host, than he did in opposing our Doctrine. There he attacqued, and attacqued Adversaries, as he calls them, to whom they hardly give the liberty to defend themselves, (We may say any thing against them, they will answer but by halfs.) Here he must defend himself, and he hath against him Scripture, reason, evidence of the senses, and the common notions of Christianity, imprinted in conscience, which are other kind of Adversaries, more terrible, speaking, malgre opposition, each in his order, and speaking so loud, as they put the ablest to silence. The Bishop of *Con-*

Condom, when he ſpeaks of our Belief, though all things be very ſimple in it, is not ſatisfied, if he cannot conceive even the very manner, whereby the Holy Ghoſt doth really unite us unto Jeſus Chriſt, notwithſtanding the great diſtance which there is betwixt us and him, which nevertheleſs the *Roman* Church doth perpetually teach, as well as we, and yet it is the onely thing in our Doctrine, which humane underſtanding cannot well comprehend. Here, where there are depths of difficulties, the Biſhop of *Condom* will not perceive any at all: his reaſon ſhall not at all moleſt him, and though there is no diſpute of what God can do, for God can do what he pleaſeth, but of the meaning of his words onely (without looking unto his will) which are the onely rule of our Faith, as well as of our actions, the Biſhop of *Condom* will tell us myſteriouſly, that *his Faith is attentive unto this infinite power*, which is onely properly the object of our Admiration, and of our Adoration.

What the Biſhop of *Condom* ſpeaks touch-

touching Transubstantiation, may be reduced unto four distinct assertions, which yet shall onely be touched as we pass, because this is a pure controversie. which is throughly treated of in all our Books. The first is, *that the appearance of bread and wine* *pa.* 123. *ought to continue in the Sacrament:* the second, *that the Church of* Rome, *doth not therein acknowledge any other substance, but that of the body and blood of Jesus Christ, into which the bread and the wine are changed, and this is it,* saith *Ibid. &* he, *which is called Transubstantiation.* *pa.* 124. The Bishop of *Condom* had abstained from this term of *Transubstantiation*, in the first Impression of his Treatise, having onely put it as a title in the Margin to note the Article, or the matter of Controversie, which he treats of in that place; neither did he formally say upon this Article, that the bread and the wine were changed into the body and bloud of Jesus Christ; but he adds both the one and the other in the latter: The third Doctrine is, *That the reality doth not hinder, but that the Eucharist may be a sign, as to what*

what it hath exteriour and sensible; that on the contrary, the sign doth necessarily carry the reality with it. The fourth and last, *that the presence of the body, being certified by this sign, they of the* Roman *Church make no scruple to pay it their adorations.*

As to the first of these Assertions, *because it was agreeable*, saith the Bishop of *Condom*, *that the senses should perceive nothing in this mystery of Faith, it was not necessary that any thing should be changed relating to them, in the bread and wine in the Eucharist.* The Bishop of *Condom* onely says, *that it was agreeable*; and yet he doth but say so without proving it. He looks upon it as a thing established, and that onely, because elsewhere he hath glanced on this in passage, that it was agreeable that God should give us his flesh and bloud wrapped up under a strange form, to exercise, saith he, our Faith in this Mystery, and to take away the horrour of eating his flesh, and drinking his bloud, in their proper *form.* *Pa.* 12. *pag.* 84.

But what a reason is this to esta-

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bliſh ſuch a Doctrine as this? *To exerciſe our Faith in this Myſtery.* There is nothing ſo ſtrange, which might not be made paſs under ſuch indefinite pretexts of conveniency or agreeableneſs: as if the Myſtery of the Sacrament had not ſufficient matter beſides to exerciſe our Faith, without ſuppoſing the change of the bread and wine into the proper fleſh, and proper blood of our Saviour, againſt the formaleſt ſtimony of all our ſenſes.

The fleſh and bloud, ſay they, would induce horrour, if we were to eat them in kind; and it is certain, that the very thought onely of eating humane fleſh, doth naturally produce this effect: but it hath been already elſewhere touched, that the coverings, as they ſpeak, may leſſen his horrour, but not intirely take it away. And if the Church of *Rome* be at laſt accuſtomed unto this notion, it is but onely in tract of time, and in favour of that myſtical and figurative expreſſion in St. *John*, who ſaith, *to eat the fleſh* of Chriſt, inſtead of ſaying, to believe in him; unto which myſtical expreſſion, the

Cap. 6.

the Church of *Rome* hath made the literal sense to succeed.

But Lastly, the difficulty is not to prove, that the appearances of bread and wine do remain, or to shew a reason why they remain, but to shew, that there is nothing else but the appearances that remains; for in the first place, Jesus Christ, and the Apostle St. *Paul*, who is his instrument, say, that after the benediction, *it is bread and wine:* and in the Apostles times, and in the first times after the Apostles, there was nothing spoken of but only *bread and wine:* And in fine, God having given unto us our senses to know all corporal things, which are their true object, and which depend on their jurisdiction, their testimony being the foundation of almost all Notions, and the proof which Jesus Christ made use of, to establish the truth of his humanity, and of his Resurrection, can the Bishop of *Condom*, that will understand all, conceive, that God intended that in an act of Religion, which he established to help our weakness and unbelief, in presenting figures or outward

ward objects to our ſenſes, can he conceive, I ſay, that God intended that there ſhould be in this act of Religion, a perpetual and manifeſt contradiction, betwixt the teſtimony of our ſenſes, and our Faith, that Faith ſhould continually tell us, that what we ſee and touch, are onely falſe appearances of bread and wine, and that on the contrary, our ſenſes ſhould continually tell us, that they be truly bread and wine.

*pa.*123. *Faith* (ſaith the Biſhop of *Condom*) *attentive to the word of him who doth what he pleaſeth, acknowledgeth not there any other ſubſtance, but that which it deſigned by the ſame word.* This is the Biſhop of *Condom*'s ſecond aſſertion, which is as it were the ſupport of the former. But it hath been already touched, that the matter in hand is not to know, whether Jeſus Chriſt be true in what he ſaith, or whether he be able to do what he ſaith: it were the heighth of impiety, to doubt of the one or the other; The onely point in hand is, touching the ſenſe of what he hath ſpoken. This may here again be

be called giving the change, through favour of the profound regard which ought to be had for the great authority and power of our Lord. But is not Faith attentive unto the word of him which saith, *I am the bread which came down from Heaven: I am the good Shepherd: I am the Vine, the Light, the Gate, a Fountain of living water*, &c. and who in the institution of the Sacrament it self saith, *bread, and the fruit of the vine*; and who saith, *Drink ye all of it*, and *do this* holy Ceremony *in remembrance of him, until he come*, as the Apostle speaks. And yet for all that, the Faith of the Church of *Rome* doth not stop at the sound of these words; but she taketh the sense, either in the figure of the words themselves, or in the occasion, and in the nature of the things.

Joh. 6. 41, & 10. 11. & 15. 5, 8, 12, 10. 7. 4, 14. Mat. 26. 1 Cor. 11.

The Bishop of *Condom* had before alledged the same reason, and almost in the same terms upon the point of the reality: and in effect, suppose that these words, *this is my body*, may be taken in a literal sense, they could not be at all alledged for more than the

real presence; but that nothing advantageth the particular Doctrine of Transubstantiation. For these words do not give the least intimation, that the substance of bread and wine vanish, or that they be changed into the substance of the body and bloud of Jesus Christ; but onely that the bread and wine, of which our Saviour spoke, were his body and bloud, in the sense which our Saviour himself intended.

Those of the Confession of *Ausburg*, have this common with the *Roman* Church, that they also understand our Saviours words in a literal sense, for a real presence: but in regard of the manner of this presence, which according to them is the *impanation*, or *consubstantiation*, as they speak, that is to say, that the two several substances, that of bread, and that of the body of Jesus Christ are in the Sacrament, they take their argument as well from the name of *bread* and *wine*, which the Scripture gives unto the sign after the consecration, as from the other Topicks, whether of Scripture, or of the senses and right reason.

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Further, Tranſubſtantiation being a Doctrine different from the real Preſence, which adds ſomething unto it, and which regards properly the manner of this Preſence (which thing is the reaſon alſo, that the Biſhop of *Condom* makes it an Article diſtinct) it is neceſſary that the Biſhop of *Condom* ſhould ſeek other reaſons for this Doctrine than theſe words, *This is my body*; or that he ſhould ſay, that he finds Tranſubſtantiation in theſe very words, by this conſequence which he draws thence, that the bread cannot be made the body of Jeſus Chriſt, but by this onely way of changing one ſubſtance into another: in which caſe he abandons his principle, acknowledging that *his Faith* is not any longer ſo *attentive* to the words of our Saviouras not to call his reaſon to its aſſiſtance, to help him to comprehend not the power, nor the authority of him that ſpeaks, but the import and intire ſenſe of his words. And in this caſe things being brought to this point, behold here a way open to diſpute; We have right to exa-

mine, whether the Bishop of *Condom* draws his consequence well or ill. When it is said, the Bishop of *Condom*, we mean the Church of *Rome:* and therefore it may yet be truly said here, as well as upon all the other Articles, that the Bishop of *Condom*'s Treatise, being very far from putting an end unto disputes and objections, onely gives us occasion to make new ones, upon the most important points of Faith.

The third Assertion of the Bishop of *Condom*'s upon this Article, is, that the reality of the Eucharist, doth not hinder the Eucharist's being a sign. But this is again to change the terms of the Question. The Question is properly, Whether if the Sacrament being the sign of the body and bloud of Jesus Christ, that doth not hinder its being together the sign, and the thing signified. This is the reason also, that the Bishop of *Condom* perceiving that he did not proceed directly to the purpose, afterwards changes the proposition, and changes it so Strongly on the other side, that he re-

reſolves *the ſign* to be *a ſign of ſuch nature, as to be ſo far from excluding the reality, that it neceſſarily carries it with it: the reaſon is this*, ſaith he, *that Jeſus Chriſt having ſaid, this is my body, this is a ſign that he is preſent.*

We confeſs we find it difficult to underſtand this arguing of the Biſhop of *Condom*'s; How can he ſay that the bread and the wine, which are the ſigns here in queſtion, are ſigns of ſuch nature, that they are ſo far from excluding the preſence of the body and bloud of Jeſus Chriſt, as neceſſarily to carry it with them? for this propoſition hath no foundation in the nature of bread and wine. And for the reaſon which the Biſhop of *Condom* adds, that, Jeſus Chriſt having ſaid, *this is my body* is a ſign that he is preſent, is it not onely to play with words, and to make therewith but *an empty ſound*, and *vain amuſement*. This here again is called giving the change, and to prove the Queſtion by the thing it ſelf in queſtion. The Queſtion is, Whether the bread and wine are together the ſigns of the body and bloud

of Jesus Christ, and the body and bloud of Jesus Christ themselves. We say, that signs, Symbols, Seals, and Pledges, arenot the things themselves whereof they are the signs, Symbols, Seals, and Pledges; and nothing is more conformable unto nature, and unto reason. The Bishop of *Condom* saith, that the bread and the wine being the body and bloud of Jesus Christ, *as to what they have inward*, this hinders not, but that they may be signs, *as to what they have outward, and sensible:* but this is onely to say what is in question, and how doth he prove it? This speech, *this is my body*, *is a sign that he is present*; but here we treat of the signs of bread and wine, and this speech it self is not the sign that you would have it to be, but onely by giving it the literal sense, which you give it, and this literal sense alone, makes our first and principal question.

The fourth and last Assertion of the Bishop of *Condom*, upon the Article of Transubstantiation, is touching the adoration of the Host. This Assertion

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is without doubt, the most fundamental and most important point, that separates us from the Church of *Rome*; because it is not onely a doctrine, but a worship, and a practice, wherein the question is, Whether we are to adore, or not to adore: In which behalf we cannot mistake, without falling into impiety, or into Idolatry. Nevertheless, the Bishop of *Condom* passeth swifter than lightning over this point, without giving himself the trouble to confirm it by any proof. All that he saith is, *that the presence of an adorable an object being certified by the sign, we scruple not at all*, saith he, *to pay our adorations*. pa. 126. This proposition is conceived in so equivocal a manner, that the adoration may refer to the presence, to the object, or to the sign it self: He intends without doubt, the object believed present under the sign. But why not scruple at all? for these signs do not now certifie any thing, but what they certified in the times of the Apostles themselves, and in all the following times of the purest Christianity. Yet it is certain, that there

there is not one word of it in the relation of the institution of the Sacrament, which shews, that the Apostles did prostrate themselves in receiving of it, nor that they shewed any mark of adoration. Neither doth it appear, that after the death of our Saviour, the same Apostles did adore the Sacrament. It is onely very plainly said, *that they went breaking bread from house to house.*

Acts 2. 46.

The Authours of the Office of the Holy Sacrament, who have carefully collected all the passages of Ecclesiastical Doctours of the twelve first Centuries, which they thought might favour the Doctrine of the Church of *Rome*, touching the Sacrament, have caused to be printed in great letters, all the passages where there is any word that seems to intimate that at any time, or in any place the Sacrament was adored; but they have neither found the word *adore*, nor the thing signified by the word, in the three first Ages; and no more but the word onely, in three or four places, in all the following Ages, until towards

wards the Tenth Age. And which is more, in those very places the adoration doth not relate unto the Sacrament, but unto Jesus Christ, believed to be in Heaven: whence they cannot conclude a soveraign adoration of the Sacrament, with greater reason than they grant we have, when we alledge to the Gentlemen of the Church of *Rome*, an infinite number of places, where their Authors teach the adoration of Images. If they will have it that in those places, where their Authors speak of Images, this term of Adoration, doth not signifie a soveraign and absolute Adoration, such as is given unto God, but onely a veneration or relative honour, as they speak, why will they not allow, that in those few places where those other Authours speak of the Sacrament, the adoration, whereof they speak, may not also be an honour, or veneration, which is rendred unto the Sacred Mysteries.

It is true, as the Bishop of *Condom* affirms, *that the Church of* Rome *now acknowledging any other substance in the Sacrament, but the body of Jesus Christ*

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we do not wonder, that those who are so perswaded, pay it their adoration; but from thence it self, that they believe that adoration is a necessary consequence of the Doctrine of Transubstantiation, and that they doe not find this consequence, neither in the *Scripture*, nor in the practice of the Apostles, and the times which are not in question; there is much reason to admire, that this same relation which the Gentlemen of the *Roman* Church do find betwixt these two Doctrines, doth not at least give them some suspicion of them both; or rather, that it doth not at last incline them to reject both the one and the other.

XIV. *The Sacrifice of the Mass.*

The same thing may be said of the Sacrifice of the Mass, which the Bishop of *Condom* also regards onely as a consequence of the Real Presence, and of Transubstantiation; for there is nothing like it to be found in the Scriptures, nor in the first Ages of Christianity. In those first times they preached the Gospel, and celebrated the Lords Supper, in the very same simplicity wherein it was instituted:

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but they said neither Low Mass nor High Mass, nor Mass without communicants, nor Mass unto such or such an intention, nor for all these particular ends for which Masses are said at present; nor Lastly, the Mass in a Language not understood by the People. At this time all this is practised in the Church of *Rome*, and all the World knows, that in this Church the Sacrifice of the Mass, is as the principal and most important part of their Religion.

The propitiatory Sacrifices were distinguished from the Eucharistical Sacrifices, in that the former were to appease the Deity, and to make expiation of sins by the bloud of the Offerings; and the others, to render thanks to God for blessings received, or to crave others. We do not deny, but that the Lords Supper, or the Eucharist, may be called a Sacrifice, in a large and general sense, as the Scripture saith, *a Sacrifice of prayer, and a Sacrifice of praise*, and that *Alms deeds are a Sacrifice:* but the Church of *Rome* which alwayes forceth things unto ex-

Heb. 13. 15. *Psal.* 50. 14. *Psal.* 4. 6.

extreams, will have the Mass to be a *true Sacrifice*; *We think*, saith the Bishop of *Condom*, *that this oblation makes God become favourable, and therefore it is that we call it propitiatory.* Thus it is that there needs but a *thought* and a word to make a propitiatory Sacrifice; and in this sort Prayer it self, wherein we offer our selves unto God, and believe that we render God favourable unto us, is a true propitiatory Sacrifice.

pa. 130.

We will not here press what the Apostle sayes, that there is no true propitiation or remission of sins, without effusion of bloud; We will onely observe, that it is a rule of Divine Right touching the Sacrifices, that not onely the Sacrifices, but the Altar it self is of greater dignity, and of greater holiness than the oblation, and that the oblation it self is sanctified by the Altar: here they will have a Sacrifice, where it is known that the man, who is the Sacrificer, is but a worm of the Earth, the Altar a stone, or Table made by mans hand, and the offering the proper Son of God, God himself.

Heb. 9. 22.

Exod. 29. 37. *Mat.* 23. 18, 19.

If they who have read this part of the Bishop of *Condom*'s Treatise, would attentively cast their eyes at the same time upon those passages of the Gospel, and of the Acts of the Apostles, which speak of the manner in which the Sacrament of the Eucharist was instituted and celebrated, we are perswaded, that if they never so little keep their minds free, and in a condition to judge without prejudice, they will find so little agreement of the one with the other, that it may be said they are two Gospels.

XV. *The Epistle to the Hebrews.*

But this will appear yet more particularly, if we rightly take the mind of the Apostle, in the Epistle which he writ unto the *Hebrews*, the force whereof the Bishop of *Condom* endeavours here also to elude.

To which purpose we need onely to follow the rule, which the Bishop of *Condom* hath himself proposed to know whether 2 Doctrines are opposit, which is to see, if the propositions of the Apostle do sufficiently agree with those of the Bishop of *Condom*; For expedition sake, we will here mention onely two

of the Apostles, both which speak almost the same thing, to see if the Doctrine of the Bishop of *Condom* be conform thereto.

St. *Paul* comparing the ceremonies and the figures of the Old Covenant, with the truth which is found in Jesus Christ, and designing to shew, how the sacrifices of the Old Testament were abolished by the sacrifices of Jesus Christ, he saith amongst other things, that *Jesus Christ is not entred into places made with hands, but that he is in Heaven, where he appears for us before the face of God.* The Bishop of *Condom* teacheth on the contrary, that Jesus Christ is every hour upon the altars made with hands, and that it is there, that he appears for us before the face of God. The Bishop of *Condom* thinks to take away the opposition, in supposing that Jesus Christ is present in Heaven, such as he was seen to ascend, vested in his ordinary qualities, and that he is upon the altars, in another state which they call Sacramental, or in the manner of a spirit; whereas St. *Paul* speaks one y of this

Heb. 9. 24.

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firſt manner of preſence in Heaven, and that excludes this other ſort of preſence upon Earth.

But in the firſt place, this is to anſwer by the thing it ſelf which is in queſtion. To be able to ſpeak thus, it were neceſſary to ſhew us clearly, that the Apoſtle knew and believed this laſt ſort of preſence of Jeſus Chriſt upon Earth: and in the ſecond place, if the Apoſtle had believed that Jeſus Chriſt had been preſent in the Sacrament at all times, when his Supper was celebrated, preſenting himſelf for us before the face of God, how could the Apoſtle have ſaid ſo abſolutely as he doth, that Jeſus Chriſt enters not into holy places made with hands, but that he is in Heaven, where he appears for us, without ſaying, at leaſt ſomthing that might have diſtinguiſhed the two different manners of appearing at the ſame time in Heaven, and upon the altars, and that the one doth not at all exclude the other? This cannot be conceived. The other propoſition of the Apoſtles, is, that *Jeſus Chriſt doth not offer himſelf often, for* Heb. 9. 25.

then must he often have suffered: The Bishop of *Condom* on the contrary saith, that Jesus Christ offers himself every day, because that to offer himself, there is no need that he should dye any more. There is nothing more opposite than these two propositions, and the reasons upon which they are grounded, both one and the other: not to offer himself often, because it would be necessary he should dye; to offer himself every day, because it is not necessary he dye.

It is in vain for the Bishop of *Condom*, here again to hope to remove this contrariety, by asserting two manners of offering himself unto God; the one in suffering death, and the other in putting himself onely under the signs of death, and supposing that the Apostle onely speaks of the former, and that he means Jesus Christ doth not offer himself to dye often. For in the first place, this is again to answer the very thing that is in question. It were necessary, I say, to have shewn, that the Apostle had acknowledged these two different wayes of offering him-

himſelf, the one in ſuffering death and the other without dying: but on the contrary, the Apoſtle ſpeaks abſolutely, and without reſtriction, that Jeſus Chriſt doth not offer himſelf often. And what he adds, that otherwiſe it had been neceſſary that Jeſus Chriſt ſhould often have dyed, doth not make a part of the Apoſtles propoſition, but onely the reaſon of his propoſition; otherwiſe the Apoſtles propoſition would amount unto this, that Jeſus Chriſt doth not dye often, becauſe he doth not dye often. If the Apoſtle had believed, that Jeſus Chriſt doth yet offer himſelf every day for us, it is evident, that he would not have ſaid in ſuch abſolute terms, that he doth not offer himſelf often, or that he would have ſaid ſomething that would have ſhewed theſe two different manners of offering himſelf, the one in dying, and the other in putting himſelf onely under the ſign, or under the coverts of death, as the Biſhop of *Condom* ſpeaks.

It appears, that we muſt wilfully ſhut our Eyes to be able not to ſee,

that all the doctrine of the sacrifice of the Mass, is directly opposite unto that of St. *Paul*. Nevertheless the weakness, or the variety of the mind of man is such, that even from this it self, the Bishop of *Condom* takes occasion yet to triumph upon this point, desiring us to make serious reflexion upon his Doctrine, and upon the order, which he saith, providence holds in drawing us insensibly nearer unto the *Roman* Church.

XVI. *Reflections of the Bishop of Condom upon the foregoing Doctrine. pa.* 145, 146, *&c.*

This reflexion reduceth it self unto this, that the Real presence is the "foundation of the sacrifice of the "Mass, of the adoration of the Host, "and of all the other consequences of "this Doctrine, that providence hath "permitted, that the *Lutherans* have "retained the reality; and that in the "last place, the *Calvinists* have declared, that this belief of the *Lutherans* "*hath no poyson in it*, neither doth overthrow the foundations of Faith, "and that it ought not to break communion betwixt Brethren: so that "if the *Lutherans* do reject the sacrifice and the adoration, and do not believe

"believe Jesus Christ to be present,
"but onely in the very moment that
"they do receive the Sacrament, it is
"because they do not so throughly
"consider the consequences of the Re-
"ality, as the *Roman*-Catholicks do:
"that our Doctours themselves agree,
"*that the Doctrine of the* Roman
"*Church is more consequent in this point,*
"*than that of the* Lutherans; and that
"in fine, no subtilty of the Ministers
"can ever perswade people of right
"judgement, that maintaining the
"Reality which is the most impor-
"tant, and the most difficult point,
"we ought not to maintain the rest.
In the first Edition it was, that the
"Ministers could never perswade,
"that he who should maintain the
"Reality, *might not easily digest the*
"*rest.*

The Bishop of *Condom* hath already in the Entrance on his Treatise, objected against us, what he here againsaith of the *Lutherans*, though in another regard, & we have there also shewn the difference betwixt their Errour, and that of the Church of *Rome*, which is

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in a word, that that of the *Lutherans* is but an errour of belief upon one point, and is not followed by any evil practice; whereas that of the *Roman* Church draws after it the Sacrifice of the Mass, the adoration of the Host, which are worships and practices, whereof the consequence hath been already set forth.

We will onely add in this case, that besides that the Bishop of *Condom*'s argument here is not good, and that there is on the contrary an equivocation, or change of sense upon the word Reality (which makes a kind of Sophisme) the Reality or the Real presence, such as the Church of *Rome* believes it, by a change of the substance of bread into that of the body of Jesus Christ, immediately after these words *this is my body* are pronounced, is the foundation of the Sacrifice of the Mass, and of the adoration of the Host. This is the sense of the Bishop of *Condom*'s first proposition, upon which we have nothing to say. God, saith he, hath permitted, that the *Lutherans* continue firm in

in the belief of the Reality. This is his ſecond propoſition, and here the equivocation begins, becauſe it is not true, that the *Lutherans* continue firm in the belief of the Reality, ſuch as the *Roman* Church ſuppoſeth it. They believe not the preſence of the body of Jeſus Chriſt, but onely in the uſe of the Sacrament, as the Biſhop of *Condom* himſelf affirms, that is to ſay, in the moment that they receive it: this is the reaſon that they admit not the Sacrifice of the Maſs, and adore not the Sacrament, believing that it is not there that Jeſus Chriſt will be adored, and that it is ſufficient, that in receiving the Sacrament they addreſs their adoration unto Jeſus Chriſt himſelf, without circumſcription of place, as they ſpeak, that is to ſay, without conſidering him preciſely as being in the bread.

The Biſhop of *Condom* goes on, God hath even permitted, that the *Calviniſts* have declared that this Doctrine *of the Reality* hath no poyſon in it, and ought not to cauſe a ſeparation amongſt Brethren. This is the Bi-

Bishop of *Condom*'s third proposition, where one may see the continuance of the equivocation upon the word Reality: for it is not of the belief of the Reality in general, that we have declared that it hath no poyson in it, and that it ought not to break communion; but it is in particular of the belief of the *Lutherans*, in the terms in which they set it down. "Therefore ought the *Calvinists* also to maintain the Sacrifice of the Mass, and the adoration of the Host, as natural consequences of the Reality. This is the consequence of the Bishop of *Condom*'s argument: but every one sees that it is a false consequence, and besides the Question. This falsness is caused by the equivocation of the word, and by the ill manner of reasoning; for the Reality of the *Lutherans* which we allow of, is not the foundation of the Sacrifice of the Mass, nor of the adoration of the Host, as is the Reality of the *Roman* Church.

Upon the whole, supposing here again, that the Doctrine of the Church of *Rome* touching the Reality, may seem

seem more consequent than that of the *Lutherans*, as the Bishop of *Condom* sayes that our Doctours doe agree, that is to say, supposing that we once believe the Real presence of the body of Jesus Christ in the Sacrament, we have reason to believe, and to practise the Sacrifice of the Mass, and to adore the Host; if the Doctrine of the Reality it self be an Errour, whether it be understood after the manner of the *Lutherans*, or after the manner of the Church of *Rome*, as it must also be supposed, according to us it is not a paradox, nor a *subtilty of the Ministers*, to say, an Errour which seems more consequent is not more tolerable.

On the contrary, the more consequent an Errour is, the more natural also is it that it leades from the truth. For example, a man that goes out of the right way, but after some digression, returns back into it suddenly again by another way, doth far less go astray, than he that having once taken a by-way, doth a long time go on in a contrary way, how straight

straight soever that way seems to be. Who can reasonably doubt, but that the Errour of the *Manichees* had been more tolerable, if they had rested at the belief, that God gave particular marks of his presence in the body of the Sun, and of the Moon, and that for all that, they had not adored the Sun, nor the Moon; or, that those that by Errour should believe, that there were some Divinity in Images, but yet would not adore them, not believing that the Deity would be adored in the Images, were not less Idolaters, or less faulty, than those, in whom the motions of the heart, did follow the Errour of the mind.

But to conclude, what must be well distinguished here, is, that we do not receive nor approve the belief of the *Lutherans*, touching the Reality. In summe, we do onely endure it, and blame them for it, and we have not admitted them into our communion, but through a spirit of peace, and of charity, when they have desired to be thereinto admitted, and according to the conditi-

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ons mentioned in the Act of our Synod.

Now although the Biſhop of *Condom* ſeems onely here to demand our condeſcendence, to endure alſo the belief of the Church of *Rome*, it is moſt certain, that in effect he intends all along, that we ſhould receive this belief, ſuch as it is, and that we ſhould profeſs it, as it is profeſſed, in the Church of *Rome*. In a word, his deſign is, that the Reality, or Tranſubſtantiation, is the foundation of the Sacrifice of the Maſs, and of the adoration of the Hoſt; that both the one and the other being conſequences of the Reality, they ſhould no more trouble our mind than the Reality it ſelf; and that to conclude, we ſhould receive this Doctrine altogether, and not onely ſwallow it down, but alſo digeſt it.

There remains but one Article more of the Biſhop of *Condom*'s Expoſition, touching the Euchariſt to examine. The title is conceived in theſe terms, *The communion under both kinds*, as if it were the Doctrine of

ARTICLE XVII. *The Communion under both kinds.*

the Church of *Rome*, that we ought to communicate under both kinds, of bread, and wine; in ſtead of ſaying, *The taking away the Cup*, or the *communion under one kind*, which is properly the thing meant. It is plain here, that they find it troubleſome to ſay the thing as it is, becauſe it cannot be ſaid without ſhewing at firſt ſight, that they have taken away ſomething of the inſtitution of our Lord.

However the caſe ſtands, the Biſhop of *Condom* onely conſiders this Article as a conſequence of the Doctrine of the Real preſence; a thing which is ſo far from being a reaſon to make us to like it, that it cannot but more and more increaſe the juſt averſion which we have for the Doctrine it ſelf, upon which are built ſo many evil conſequences. The Biſhop of *Condom* makes not the leaſt mention of theſe words of our Saviour, *Drink ye all of this, for this is the bloud of the New Teſtament which was ſhed for many*, which yet are words moſt eſſential to this ſubject, and which con-

Mat. 26, 27, 28.

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tain not onely an expreſs command to all, to drink of the Cup, but alſo the reaſon of the command, which is, *that the blood of the Lord was ſhed for many.*

Let the Biſhop of *Condom* tell us here, why he makes ſo much reflexion upon the former words of the Inſtitution, and that he makes none at all upon this, as if they had not not all proceeded equally out of the mouth of our Saviour.

What is the reaſon, that he takes the former according to the letter, and that he takes not theſe alſo ſo, which are neither leſs expreſs, nor leſs clear? And wherefore, in fine, is *his Faith*, which is *attentive to the authority of our Lord*, when he doth but juſt begin a propoſition, and doth as yet ordain nothing, wherefore (I ſay) is not the ſame Faith attentive to the ſame authority of our Lord, when he doth not onely propoſe, but command, and when he commands that we ſhould all drink of the bloud of the New Teſtament?

At other times they pay us with

this escape, that in the Institution of the Eucharist, Jesus Christ did onely speak to his Disciples, and that that did not concern the people: but they have at last sufficiently seen, that it was needful to seek other excuses, because that there, as well as almost in all other places, the Disciples did represent the body of the faithful, and that Jesus Christ saying, that his bloud was shed for many, he intended that all those, for whom it was shed, should have part in this Sacrament.

Behold here what the Bishop of *Condom* puts in the place of it; *Jesus Christ*, saith he, *being really present in the Sacrament, the grace and blessing is not tyed unto the sensible forms but unto the proper substance of his flesh, which is living and quickning, because of the Divinity which is united unto it. Therefore it is, that all those who believe the Reality, ought not to be troubled to communicate under one kind onely, because they thereby receive all that is essential to this Sacrament, with a fulness so much the more certain, in that the se-*

ſeparation of the body and bloud not being real, as it hath been ſaid, there is received intirely and without diviſion, him that onely is able to ſatisfie us.

We need onely to obſerve at the firſt view, how theſe expreſſions are wrapped up, to diſcern how wide this Doctrine is from the ſimplicity of the Goſpel; the Biſhop of *Condom* would ſay, in a word, that the body is not without the bloud, and that he that believes he receives the body, ought to believe that he receives the bloud alſo, under one and the ſame form, by reaſon of what they call *concomitance*, that is to ſay, that the bloud doth accompany the body.

But, in the firſt place, this is conſtantly to ſuppoſe what is in queſtion, to wit, that the body of Jeſus Chriſt is really under the form of bread, and by conſequence, the reaſons which we have againſt the Doctrine of the Real preſence, do directly oppoſe this particular doctrine of taking away the Cup.

2. Who hath given this right to

the *Roman* Church, to seek for reasons to take away so considerable a part of the Institution of our Lord?

3. And to conclude, what ground hath the Bishop of *Condom* to conclude as he doth, that the separation of the body and bloud is not real; for our Lord doth separate them in the Institution; he saith of the bread apart, that it is his body broken for us; and of the wine apart, that it is his bloud shed for us: and he also commands severally that we eat of the bread, and drink of the Cup. The Bishop of *Condom* saith, without any more ado, that the separation of the body and bloud is not real, and if any would know how he proves it,
pa. 132. he adds coldly, *as it was said.* That is elsewhere, (upon occasion then also) he insinuated by the way that this separation is mystical and figurative, without giving the least reason for it, any more than he doth here; and it is enough according to him, to make this separation not to be real, that he insinuate it, without more ado, with an *as it hath been said.*

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Nevertheleſs, if the bread and wine be really made the body and bloud of our Lord, according to the Doctrine of the Church of *Rome*, by what reaſon can one part of the Inſtitution be taken to be real, and the other part pretended to be myſtical and figurative? Or rather, if the ſeparation of the body and bloud be onely in the myſtery and figure, wherefore will they not alſo grant, that the bread and the wine alſo is but the myſtery and the figure of the body and bloud of Jeſus Chriſt? for there is no more reaſon for the one, than for the other. Our Saviour hath ſaid *this is my body which was broken for you*; if theſe words *this is my body*, ought to be underſtood in a proper and real ſenſe, there cannot any good reaſon be given, wherefore theſe other words that follow, to wit, *which is broken for you*, ought not alſo be taken in the ſame ſenſe as thoſe that went before: but that the firſt, ſhould be underſtood in a proper ſenſe, and they that follow in a myſti-

myſtical and figurative ſenſe is unreaſonable. For as our Saviour ſaid that the bread is his body, he ſaith that this body is broken; it is the ſame Lord ſpeaks: that is in a word, if it muſt be underſtood that the bread is really made the body of Jeſus Chriſt it cannot be underſtood but that it is alſo made his body really broken, I mean his dead body, and his body really ſeparated from his bloud. So that what way ſoever we take the Doctrine of the Church of *Rome*, it manifeſtly contradicts it ſelf: for either the bread is not really the body of Jeſus Chriſt; or if it be his body, it is his body broken, and in a ſtate of death; which cannot be ſaid without impiety, becauſe our Lord is riſen from the dead, and *death hath no more dominion over him.* And Laſtly, ſuppoſe that his proper body were in the Sacrament, in a ſtate of death, and ſeparate from his bloud, this ſeparation being real, it could not be ſaid, as ſaith the Biſhop of *Condom*, *that the Sacrament is received fully, and without diviſion, under one kind onely,*

nor

nor by conſequence that the Cup ought to be taken away.

The Biſhop of *Condom* not being able to juſtifie this retrenchment, uſes two reaſons to endeavour to make it indureable. The firſt is, that it is not at all through contempt, that the Church reduces the Faithful to one kind onely; but on the contrary, that it is to hinder the irreverencies, that the confuſion and negligence of the people had cauſed in the laſt Ages, reſerving unto her ſelf the re-eſtabliſhment of the Communion under both kinds, according as it ſhould be moſt uſeful for increaſing of peace and unity.

But is not this in ſome ſort to ſay, that our Saviour did not foreſee theſe Irreverencies, when he commanded we ſhould all drink of the Cup; or, that foreſeeing them, he was ſo far from preventing them, that he authoriſed them by this Commandment.

Theſe Irreverencies were much more to be feared in the Apoſtles times, and in the firſt Ages of Chriſtia-

ſtianity, than in the time when this innovation was made: for in the firſt times, the Chriſtians were perſecuted, they communicated as they could from houſe to houſe, and communicated at the holding the Feaſts which they called Feaſts of Charity. The Apoſtle complains of diſorders committed in thoſe Feaſts, ſaying, *that was not to eat the Supper of the Lord*, and yet the Apoſtle never thought of taking away the Cup becauſe of theſe Irreverencies.

1 *Cor.* 11. 20.

They muſt be very much prejudicate, who ſee not the true reaſon why neither Jeſus Chriſt, nor the Apoſtle, nor the Church during the ſpace of above a thouſand years, ever thought of taking away the Cup, and that yet the Church of *Rome* at laſt be thought her ſelf to take it away.

The Biſhop of *Condom* gives this reaſon himſelf unawares: in effect, ſaith he, the taking away the Cup, or the communion under one kind, is a conſequence of Tranſubſtantiation. Before Tranſubſtantiation was believed, there was a great

great regard had for the Sacraments of the body and bloud of Jeſus Chriſt: but the Irreverencies were not of the ſame conſequence, nor ſo ſcandalous as they have been, ſince it was taught that the bread and the wine are no longer the ſame which they are ſeen to be, but that they are the proper body, and the proper bloud of Jeſus Chriſt; for it is well known, that it is onely ſince Tranſubſtantiation hath paſſed into an Article of Faith, that the Cup alſo hath been taken away.

Therefore alſo whatever hopes the Biſhop of *Condom* ſeems to give, that the Communion under the Form of the wine may be re-eſtabliſht for the benefit of peace and re-union, in all appearance we are to await a long time this re-eſtabliſhment, if it be at all to be expected, whilſt the Doctrine of Tranſubſtantiation ſhall ſubſiſt. The benefit of re-union, which hinderd not but that the Council of *Trent* did elude this re-eſtabliſhment in a time, when it was demanded with ſo much inſtance, will never in all like-

likelihood prevail against the inconvenience of Irreverencie, which will alwayes continue: that is to say, it will alwayes be a great scandal, ever and anon to see spilt that which is believed to be the proper bloud of the Lord; and the simple reflexion which may be made on this consequence, may alone be capable to open at last the eyes of the people upon the Doctrine of Transubstantiation it self.

The other consideration which the Bishop of *Condom* brings for the taking away the Cup, is this, that he saith our own Synods have not judged that in the Lords Supper we ought to deny the bread unto those, who "by a natural aversion, cannot suffer "the smell or taste of wine; and that by consequence, the communion under both kinds is not essential unto the Sacrament, and that it is in the power of the Church, to give therein onely one.

But who sees not the extreme difference, that there is betwixt this useage of our Churches, and that which the

the Church of *Rome* ordains and practiſes, and that there can no good conſequence be drawn from the one unto the other? Our Synods are ſo far from allowing to themſelves the authority of taking away any thing from the Inſtitution of our Saviour, or of making any the leaſt change therein, that they have kept themſelves ſo religiouſly to his words, as to have made it a queſtion, whether the bread ſhould be given unto them who onely through this natural averſion, which they cannot overcome, forbear to take the ſign of the wine; and they give not the bread it ſelf, but in the manner which the Biſhop of *Condom* reports, cauſing them who cannot drink wine to make a proteſtation, that it is not through diſreſpect, and obliging them to put the Cup to their lips to avoid ſcandal.

The Church of *Rome* on the contrary, takes away the Cup from whole Nations, that deſire it, reſerving his advantage to the Clergy lone, or to Princes, or other con-

siderable persons whom she thinks good to gratifie: and all this apparently as a new means to increase and confirm her authority over Princes, and people.

THE SIXTH PART.

Behold now at length, the Question of the Eucharist dispatcht: we leave it unto those, who are pleased to take the pains of reading this Answer, to make reflexion themselves what the importance of the thing requires. I was unwilling to have insisted so long time upon it, but this Article alone makes us the moyety of the Bishop of *Condom*'s Treatise: it was impossible to clear all, and to be shorter. We shall make a speedier dispatch with the three points which remain, to wit, Tradition, the authority of the Church, and the authority of the Pope; as well because they are general matters upon which there are expres Volumes, as also because the Bishop of *Condom* himself passeth very lightly over the Questi-

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ns of Tradition, and of the autho-ity of the Pope; and that Lastly, t is known, that these three Questi-ns will be treated of throughly by a etter hand, in a Work which will hortly be published, and particularly he Question of the Church, which is he chiefest, upon which in a manner epend the two others.

We will confine our selves here to xamine in a few words, what the Bishop of *Condom* layes down upon ach of these three Articles, and we re perswaded, that we cannot bet-er confirm our Doctrine, in oppo-ition unto that of the Church of *Rome*, than by shewing how weak nd vain are the reasons of a person so much address and reputation as e is.

XVIII. *The Word writen and unwritten*

In the first place, as to Tradition, The Bishop of *Condom* here again akes an indirect advantage in he expressions, in calling it as he oth, *the unwritten Word*; a name hat prejudges the Question, by the ing it self which is in question. He ends to suppose thereby, that the

Traditions of the Church of *Rome*, which we admit not at all, are nothing elſe but the very Doctrine of Jeſus Chriſt, and of his Apoſtles, as well as the Holy Scriptures, with this onely difference, that the one was put into Paper by the Evangeliſts and by the Apoſtles; and that the other was committed to the memory of the firſt faithful, from whom the Church of *Rome* pretends that they have been delivered from hand to hand unto our Age; and by conſequence, that we ought to receive Traditions with the ſame Faith and ſubmiſſion as the Scriptures: for ſo it is, that the Biſhop of *Condom* gives us to underſtand in two places, and that the Council of *Trent* it ſelf decides it, in proper terms.

pa. 159, *&* 160. *Seſſ.* 4, *&c. Can. Script.*

Now we have no thoughts of denying, that what our Lord and his Apoſtles ſaid by word of mouth, ought to be of the ſame authority, as that which the ſame Apoſtles afterwards left in writing; that is not at all the queſtion: but we ſay, that our Lord having put it into the hearts of the

the Evangelists and of the Apostles to write the Gospel which they preached, these holy Doctours being immediately directed by the Holy Spirit, have not done the thing imperfectly or by halves; that by consequence at the least they did not omit any thing essential unto Christian Religion; and that Lastly, their writings do contain all that is necessary for the Service of God, and for the rule of our manners.

St. *Paul*, as yet regarding principally the Scripture of the Old Testament, said unto *Timothy*, that *the Scripture is proper for instruction, for correction, for reproofe, that the man of God may be perfect and accomplisht unto every good work.* By greater reason, both the Scriptures of the Old and New Testament being conjoined, are able to do all this. 2 *Tim.* 3. 16, 17 *Mat.* 13. 3. 9.

The same Scripture of the New Testament, speaks in divers places against Traditions, without ever intimating that there were some good, which were to be distinguished from the bad; and in one onely place, which

Mar. 7. 8, 9, 13. *Colos.* 2. 8. 2 *Thes* 2. 15.

which is that whereof the Bishop of *Condom* makes mention, the Apostle exhorting the *Thessalonians* to hold fast the Traditions which they had received of him, whether it were by mouth when he was present with them, or by Epistle which he had since writ to them, sayes not one word which intimates, that the things which he had taught them by mouth, were different from those which he had written unto them: but he gives to understand all along, that it was one and the same Gospel which he preached unto all, to them who were present by voice, and to them that were absent by writing.

In summe, whosoever will take the pains with any attention to read St. *Paul*'s Two Epistles to the *Thessalonians*, where he speaks unto them of the instructions which he gave them, and of the manner of his having preached the Gospel unto them, shall find there nothing at all, no more than in the Gospel it self, which hath the least resemblance to prayer for the dead, to Purgatory, to the invo-

invocation of Saints, to the adoration of Images, nor in fine, to any of the Traditions which are in question betwixt the Gentlemen of the Church of *Rome*, and us.

It were an easie matter here, to strengthen our selves with the Testimony of St. *Austin*, and of several other Fathers, to prove what we have said, that the Scripture doth contain all that is necessary either for the Service of God, or for the rule of our actions: but besides that this were to engage in a particular Controversie touching the judgment of the Fathers, which is not the design of this Answer, we think that amongst Christians, it were in some sort to prejudice the Dignity and Divinity of this same Holy Scripture, to doubt that its proper light were not sufficient to make known its perfection. Onely let us see what the Bishop of *Condom* produces for the unwritten Word. *Jesus Christ* (saith he) *having founded his Church upon preaching, the unwritten Word was the first rule of Christianity, and when thereto the Scriptures*

De Doct. Christ. li. 2. c. 9. & li. 3. cont. lit. Petili. c. 6. Hieron. ad Hel. vi. pa. 315, & 366. Chrysos. Hom. 3. in 2. ad Cor.

pa. 158.

ptures of the New Teſtament were added, this Word did not thereby loſe its authority. We muſt obſerve here at firſt, that this is to ſpeak in ſome ſort improperly to ſay, that Jeſus Chriſt founded the Church *upon preaching* and not rather by preaching: Preaching is a means, and not a foundation: the means may ceaſe, the foundation ought to be durable. And, no more is it true, that the unwritten Word was the firſt rule of Chriſtianity: It is the Scripture it ſelf of the Old Teſtament, which was the firſt, and the eldeſt rule, and the foundation of the Faith of Chriſtians. It is the Old Teſtament, that not onely contains the Commandments of the Law, which is the permanent and unchangeable rule of our Duty, as well towards God, as towards men, but likewiſe all the figures, all the promiſes, and all the propheſies touching the Meſſias, the time, and the place of his Birth, and all the circumſtances of his death. The Goſpel, as all the world knows, is not the abrogating, but the fulfilling

ling of the Law; therefore it is, that we see that Jesus Christ and the Apostles, grounded their preaching upon the Scriptures of the Old Testament. Jesus Christ continually refers the *Jews* to the Law, and to the Testimony. *It is written*, saith he, *in your Law*, &c. *Search the Scriptures diligently, for in them ye think ye have eternal life:* And the Apostle St. *Paul* to the *Romans:* Paul *a servant of Jesus Christ*, &c. *separated unto the Gospel*, &c. *which was promised by the prophets in the Holy Scriptures; concerning his Son Jesus Christ*, &c. *who was made of the seed of* David, *according to the Flesh:* and so he begins his very Epistle to the *Hebrews*; *God, who at sundry times spake unto the Fathers by the prophets*, &c. In fine, his first Chapter, and the whole Epistle, is nothing else but one citation of *Exodus*, of *Chronicles*, of *Samuel*, *Job*, *Psalms*, and the other Books of the Old Testament.

Joh. 5. 39, & 46. *Rom.* 1.

It is besides a very improper manner of speaking, to say, *that when the Scriptures of the New Testament were*

were joyned unto the unwritten Word, this word for all that did not thereby lose its authority; as if the Doctrine of the Gospel, such as we have it now in writing, were an accessary, or were a thing different from that unto which they pretend it was joined; or that that which was not written were more considerable, than that which we have in the Sacred Books: for this expression of the Bishop of *Condom*'s, that the Scriptures were joyned to the unwritten word, suggests all these imaginations, in stead of saying the thing properly as it is. He should have said, that the unwritten Word having been put into writing, or the Scripture of the New Testament having succeeded preaching, this Divine Word not onely not lost its authority, but on the contrary was corroborated, in that it doth not any longer depend on the memory, nor the will of men naturally subject unto Errour.

For upon the main, the Bishop of *Condom* pretends, that the Holy Scripture contains onely the lesser part of Chri-

Chriſtian Religion; and that on the contrary, Tradition doth contain the principal part. At leaſt his pretence is, that there may be ſome particular Doctrines which are not to be had but by Tradition, which ought not for their not being in Scripture therefore to loſe their authority.

As for any thing elſe, the Gentlemen of the Church of *Rome* are ſo little firm to their principle of Tradition, or at leaſt they ſo well acknowledge, that Tradition cannot go equal with Scripture, though the Council hath been pleaſed to determine the contrary, that when they are preſſed touching particular Traditions, which are in queſtion betwixt them and us, there is ſcarce one, but they endeavour to ſupport by the authority of Scripture, whether it be by interpreting it in their ſenſe, or by the conſequences which they draw thence. When they treat of Tradition in general, they maintain it with exceſs, comparing it to Scripture, as if it went through all Religion;

ligion; and when they treat of their Doctrines in particular, they would make the World believe, that there is scarce any one amongst them, which is not founded on the very Scripture.

But if we would know nevertheleſs, how the Biſhop of *Condom* proves, that the particular ponits of Tradition are the very Doctrine of the Apoſtles, unwritten, it may be at firſt we would believe, that he had in hand ſome Authour either of the age of the Apoſtles themſelves, or at leaſt of the following age, which ſpeaketh clearly and in expreſs words, we have received ſuch or ſuch a Doctrine from the mouth of the Apoſtles; or we hold it from thoſe who have received it themſelves from the Apoſtles own mouth: for who can doubt, but that there ſhould be at leaſt ſome formal and expreſs Teſtimony, to eſtabliſh by the ſole authority of Tradition, a Religious Worſhip, or any Important Doctrine, that ſhould binde mens Conſciences.

but

But in conclusion, behold here what the Bishop of *Condom* gives us in stead of such a proof: *the certain sign* (saith he) *that a* Tradition *comes from the Apostles, is, when it is embraced by all the Christian Churches, without possible finding out the beginning of it*, &c. And a little after, *It not being possible*, adds he, *that a Doctrine received from the beginning of the Church, can proceed from any other origin, but that of the Apostles.* *pa.* 159, 160.

The Bishop of *Condom* indefinitely layes down this Maxim, not daring to apply the same unto any of the Traditions of the Church of *Rome*, as knowing that this character, indefinite as it is, doth not suit with them.

To judge rightly of his argument, and of the consequence which he would draw from thence, this is th order into which we ought to pue his propositions. t

It is impossible, saith he, *that a Doctrine received from the beginning of the Church, should proceed from any other origin but from the Apostles; A*

Doctrine embraced by all the Christian Churches, whereof the beginning cannot be shewed, is necessarily from the beginning of the Church: Therefore such a Doctrine proceeds from the Apostles. Now *the Traditions of the Church of* Rome, *are Doctrines embraced by all the Christian Churches, without possibility of shewing their beginning; therefore, they proceed from the Apostles.* These are the Bishop of *Condom*'s propositions, in the order wherein they ought to be: and in this order it is plainly evident, that there is not one of them that is absolutely true, or rather that is not false, in the terms in which it is conceived.

In the first place, this proposition is not true, that it is not possible that a Doctrine received from the beginning of the Church, should come from any other origin but from the Apostles, except it be shewed that it was then received generally of all the Churches, and that the Apostles did not oppose themselves against it: for the Apostles themselves testifie, that in their times the Mystery of iniquity

quity began to work, that there were 2 Theſ.
falſe Teachers amongſt the Chriſtians, 2. 7.
and by conſequence falſe Doctrines: 1 Tim.
ſo that it was no way impoſſible, 1. 7.
that theſe ſame Doctrines were not followed, or revived in after-times, as were many Hereſies, which appeared in the firſt and ſecond age of Chriſtianity.

But the ſecond propoſition is yet leſs true, that a Doctrine embraced by all the Chriſtian Churches, whereof the beginning is not to be found, ſhould neceſſarily be from the beginning of the Church, or that it ſhould come from the Apoſtles, which is the ſame thing in the Biſhop of *Condom*'s ſenſe; for thoſe that make any reflexion upon the manner by which changes come in, either in the Laws or Cuſtoms of States, or in the Worſhip and Doctrines of Religion, very well know, that the time and original of theſe changes cannot always be ſhewn. Much leſs therefore ſhou'd it be ſaid, that theſe Eſtabliſhments muſt neceſſarily be from the firſt foundation of theſe States or Religi-

on. Who could ſhew the Original of all the falſe Traditions of the *Jewes?* Should it therefore be ſaid, that they were all from the beginning of the *Jewiſh* Church, or the unwritten Word of *Moſes?* Amongſt Chriſtians themſelves, for example, the uſe of giving the Sacrament unto little children, was without doubt generally obſerved, becauſe St. *Auſtin* openly has taught it, as an Apoſtolical Tradition, that it was abſolutely neceſſary, and that without it, little children could not be ſaved. The Council of *Trent* ſaith upon this ſubject, that the Fathers which followed this cuſtome, ought to ſhew their reaſons for it; nevertheleſs it is one of thoſe Doctrines, whereof we cannot ſhew the beginning; and for all that none dares to ſay at this time, that it was received from the beginning of the Church, or that it came from the Apoſtles; otherwiſe the Council of *Trent* would not have dared to abrogate and aboliſh it, as it hath done.

De pec. orig. & remiſ. l. 1. ca. 20, & 24. Et l. 3. contr: Julian: c: 4: Seſſ: cap: 4:

In fine, the third propoſition which

which the Biſhop of *Condom* doth ſuppoſe in his Argument, is yet leſs true than the two former, namely that the Traditions of the Church of *Rome* which ſeparate us from her communion, are Doctrines embraced by all the Chriſtian Churches, without poſſible ſhewing the beginning thereof. Can the Church of *Rome* ſhew any thing near this, of any one of thoſe Traditions which are in diſpute betwixt us? for example, of Purgatory, of the invocation of Saints, of worſhipping of Images, of Relicks, of the Croſs, of auricular confeſſion, of Indulgences, of the Pope's Supremacy, of private Maſſes, of the adoration of the Hoſt, of the communion under one kind, of religious Worſhip in an unknown Tongue; or in fine, of any of the particular Doctrines which ſeparate us from the *Roman* Church? For not to ſpeak of the preſent time in which it is evidently known, that there are many of the Chriſtian Churches, as well in the Eaſt as the Weſt, which do not embrace all the Doctrines of

the Church of *Rome*, it is also a thing most certain and notorious, that it is not in the power of the Church of *Rome* to shew, I will not say of all these Doctrines in general, but of any one of them alone, that it was embraced, not onely in all times, but scarcely at any time, by all the Christian Churches.

On the contrary, there are a great number of these Traditions of the Church of *Rome*, whereof their first beginnings may precisely enough be shewn: for example, the worshipping of Saints and Images, auricular confession, the communion under one kind, and many others: and of all in general, excepting that of praying for the dead, whereof there is some mention to be found towards the latter end of the second Age. Our Authours have very solidly made appear, that there is no footstep of them to be found in the three first.

Cajetan. Thom. Perez. Peron The most knowing of the Church of *Rome* themselves, do not dissent as to the greatest number of Traditions, as hath been noted before, of wor-

worshipping of Saints, of Images, of confession of Purgatory, and indulgences; and they maintain not these sorts of Doctrines, but by the general Maxime of the authority of the Church of *Rome*, which they pretend cannot err,

Beat. Rhen. Gab. Biel, Roffen. Lombard, &c.

Behold therefore the Bishop of *Condom*'s argument overthrown in all its parts, seeing that the Maxime which he layes down is not true, (which is, that all the Doctrines, embraced by all the Christian Churches, whereof the first beginning cannot be shewn, proceed from the Apostles) and that the application which he doth make is less true, which is; that all the Traditions of the Church of *Rome*, are Doctrines embrac'd by all the Christian Churches, without possibility of shewing their beginning; and by consequence this conclusion, whether it be of the Bishop of *Condom*, or of the Council of *Trent*, far from being true and orthodox, is a very strange principle, *that we ought to receive the Traditions* (even those which do separate us

Gab. Biel, lect. 57. upon the Canon of the Mass, Quia sine dubio Ecclesia habet Spiritum sponsi sui Christi, & ideo non errans.

us from the Church of *Rome*) *with the same respect, and the same submission, as the Holy Scripture.*

XIX. *The authority of the Church.*

After Tradition follows the authority of the Church. The Bishop of *Condom* doth not clearly explain wherein this authority consists; nor what he understands by the Church, which should have this authority; whether this authority should have any bounds, or whether it should have none, or whether it be the Pope with the Council, or without the Council, or the Council alone, in which this authority doth reside; for we also have our Churches, and our Governours, and we believe that we should not onely keep order, but all that doth conduce for the maintaining of unity and concord; and the Question here as elsewhere, is oftentimes but of the more or less.

What the Bishop of *Condom* sayes in this case, is reducible to four principal propositions. The first, "that "it cannot be, but by the authori- "ty of the Church, that we receive "the whole body of the Holy Scriptures.

tures. The second, "that it is of "the Church, that we learn Tradi-"tion, and by Tradition the true "sense of the Scriptures. The third, "that it is the Church, and her Pa-"stours assembled, which should de-"termine controversies that divide "the Faithful, and that when once "they have resolved any matter, we "ought to submit unto their decisions, "without examining anew that which "they have resolved. The fourth "and last, that this authority is so "necessary, that after having denied "it, we have been forced to establish "it amongst us by our discipline, by "the Acts of our Synods, and by "our practice in things pertaining to "Faith it self.

As to the first, we agree with the Bishop of *Condom*, that the Christian Church is the Guardian of the Scriptures, and that as she hath received the Law and the Prophets from the Jewish Church, so it is from the Chirstian Church, that the Faithful receive all the Scriptures as well of the Old, as of the New Testament.

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We even acknowledge that the authority of the Church is a lawful reason, which at first makes us look upon the Scripture as a revelation from Heaven: but we do deny, not onely that it ismeerly by the authority of theChurch, but that it is principally by her authority, that we receive the Scripture as the Divine Word.

The Scripture is full of Testimonies which it self gives of its Divinity, and of the efficacious power which it hath upon hearts, by the operation of the Holy Ghost.

It is indeed somewhat injurious to this the Divinity of the Scripture, and to its efficacy, and somewhat contradictory, when it is contended that a matter Divine should not be received, but by dependance upon an humane authority.

It is, as if one would say, that it is yet at this day onely by the authority of the Jewish Church, that Christians have received the whole body of the Scriptures of the Old Testament, becaufe it is by her hand that we have received them; though up-

upon the whole, the authority of this people, choſen of God, may be a reaſonable ground of the Divinity of the Scriptures.

Truth hath its proper character even in humane matters, which makes us acknowledge it for its ſelf, when once it is ſet before our eyes, and not for the authority of thoſe who propoſe it to us: By greater reaſon Heavenly truths, like the Sun, manifeſt themſelves by their proper ſplendour.

'Tis a common ſpeech upon this ſubject, that a man aſleep, being told the Sun is up, preſently believes it is day, upon what is told him; but when once he ſees it is day, he believes it not any longer, becauſe he was told ſo, but becauſe he ſees it; and he doth not ſo much as dream any longer that it was told him ſo.

The Gentlemen of the Church of *Rome* will not agree, that it is as clear that the Scripture is the Word of God, as it is clear that it is day, when the Sun is above our Horizon; and this is it, which the Biſhop of

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Condom gives to understand in terms positive enough, when he speaks of us, that *whatever we say, he believes*
pag. 16. *that it is principally the authority of the Church, that determines us to reverence as Divine Books, the Song of Songs*, which hath so few sensible marks of prophetical inspiration; the Epistle of St. *James*, which *Luther* rejected; and that of St. *Jude*, which might be suspected, by reason of some Apocryphal Books, which are therein alledged.

But how dare any man rebate, or decry, as I may so speak, the brightness and force of the Word of God? Why sayes he absolutely, that the Song of Songs hath so few marks of the inspiration of the Holy Spirit? And to what end here again proposes he scruples against this Song, and against the two Epistles of St. *James*, and St. *Jude*, which we look upon both in the one and the other communion, as sacred Books, and that without so much as alledging the reasons, which have determined as well the Church of *Rome*, as ourselves

receive theſe Writings as Canonical?

For will any ſay, that, if theſe Writings had not had any character of Divinity, the ſole approbation of the Church of *Rome* could give them a light, which they had not of themſelves.

For our parts, we ſay with the Apoſtle, that *all Scripture is given by inſpiration of God:* and if all men do not look upon them in the ſame manner, or with the ſame ſentiments, it is not the fault of the Scripture, but it is the effect of the variety and weakneſs of the humane ſpirit, and the wiſe and free diſpenſation of the *Spirit of God, which bloweth where it will, and as it will.* 2 *Tim.* 3. 16.

An evident proof, that it is not the authority of the Church of *Rome*, which determines thoſe of our communion to reverence the Scriptures, and theſe three Books particularly, as Canonical (but that it is their own proper character, and the grace which we believe that God gives us, to acknowledge this character) is, that

'tis well known there are some others, as *Tobie*, *Judith*, *Wisdome*, *Ecclesiasticus*, and the two first Books of *Maccabees*, &c. which the Church of *Rome* receives as Canonical, which we receive not as such: and that on the contrary, we do receive the Epistle of St. *James*, which the *Lutherans* receive not, at least all of them as we do, whatever conformity there may be in other things betwixt them and us. Again, as a proof that it is not the authority of the *Jewish* Church, which determines the one, or the other of us, to receive the Scriptures of the Old Testament as Canonical, we may take this, that at this time the *Jewes* not receiving for such, all that the Church of *Rome* receiveth, she doth not think her self bound to acquiesce in their judgement.

The Bishop of *Condom*'s second proposition, touching the authority of the Church, depends in a manner wholly on the former; for he saith, that as we receive the Scriptures from the hands of the Church, so we learn Tra-

Tradition of her, and by means of Tradition the true ſenſe of the Scriptures. In good time: Let the Church then be the Guardian of Tradition, as ſhe is of the Scriptures; and let her make uſe of Tradition either for order and diſcipline, to facilitate the underſtanding of Scripture, but let her not make thereof a title, to impoſe upon us Worſhips or Doctrines which do not accord with the Scriptures, or to make the ſenſe of the Scripture to depend abſolutely upon the interpretation of the Church: as in receiving the Old Teſtament from the *Jewes*, the Church did not tye her ſelf blindly to receive their Traditions which overthrow the Law, nor their interpretation, when it doth not accord with the true ſenſe of the Prophets.

Errour, as vice, is for the moſt part in the extremes: we owe reſpect, teachableneſs and ſubmiſſion, unto all thoſe whom God ſets over us to inſtruct us; this is not conteſted: but this is no reaſon to change

this submission into a voluntary blindness.

Faith being a gift of God, we ought not to change, nor force the use of the exteriour means which God employes to work it in our hearts; but we ought to use them according to his intention, with a spirit of sweetness and of charity, to perswade and not to constrain. Otherwise, a blind submission in matter of Faith, is not submission, but a spirit of servitude, very unworthy of the liberty of the children of God; and to require such a submission, by what name soever it be called, is to make an outward society, of bodies, of interest, and appearance, and not at all a true communion of spirit, and of judgement. *The Church*, saith the Bi-
pa 162. shop of *Condom*, *doth profess that she*
pa. 165. *saith nothing now of her self, that she inventeth not any thing anew in points of Doctrine:* and elsewhere, *very far from intending to render her self mistriss of her Faith, as her Adversaries accuse her, she hath done what she can to bind her self, and that the means of innova-*
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tion may be taken away, ſeeing ſhe not onely ſubmits to the Scripture, but to baniſh for ever thoſe arbitrary interpretations, which make mens thoughts to paſs for Scripture, ſhe hath bound her ſelf to underſtand them, as to what regards Faith and manners, according to the ſenſe of the holy Fathers, from which ſhe profeſſeth never to depart; declaring in all the Councils, and in all the profeſſions of Faith, which ſhe hath publiſhed, that ſhe receives not any Doctrine which is not conformable unto the tradition of all the foregoing Ages.

The Biſhop of *Condom* doth well to ſay, that the Church of *Rome* profeſſes that ſhe invents not any thing; for where be the Innovatours which do not profeſs the ſame thing? But upon the main, is it true that the latter Councils have alwayes exactly followed the Doctrine of the Fathers, or of the very preceding Councils? for not to ſpeak of Tranſubſtantiation, of worſhipping the Hoſte, and of private Maſſes, which according to us are Doctrines and Worſhips unknown, at leaſt in the

eight first Ages (becauſe the Gentlemen of the *Roman* Church do not agree to it) it hath already been made appear in another place, that the worſhipping of Images was forbidden by the Councils of *Eliberis*, of *Conſtantinople*, and of *Francfort*, and that the ſame Worſhip has been eſtabliſhed or maintained by the authority of the ſecond Council of *Nice*, and in the laſt place by that of *Trent*. It hath alſo been ſhewed upon the Article of Purgatory, that that Doctrine, with all its conſequences, was put in the place of the opinion which many of the Fathers of the firſt Ages had, that after death the ſouls did ſleep, or did refreſh themſelves in a place ſeparate from Heaven. The caſe is the ſame as to Auricular confeſſion, and of Indulgences, which have ſucceeded to the practice of publick pennance, and generally as to all the Doctrines, and all the practice, of which we find no footſteps in the Fathers of the three firſt Ages, nor in the firſt Councils, and which we pretend to have been added

ded at ſeveral times unto the Doctrine and Inſtitution of Jeſus Chriſt, and of his Apoſtles.

And here to inſtance yet in two examples of alteration in Doctrine and practice, which are quite out of all queſtion: Hath not the Council of *Trent* (which is that the Biſhop of *Condom* takes for the rule of his Expoſition) abrogated the doctrine and uſe of giving the Sacrament unto little children, of which we have already ſpoken? Hath it not alſo declared in expreſs terms, for confirming the taking away the cup, which was before ordained by the Council of *Conſtance*, that therein little weight could be laid on the Fathers; for it is to no purpoſe (ſo the Council decides) to alledge the ſixth of St. *John* for the communion under both kinds, *what way ſoever* (ſaith the Council) *it be underſtood, according to the ſundry interpretations of the holy Fachers.* *Seſſ.* 21. *de com.* *cap.* 2.

We will not here examine, whether all theſe divers changes are for the better or worſe, becauſe it hath been

been already done heretofore, and becauſe we treat not here of the right, but onely of the matter of fact, which the Biſhop of *Condom* hath averred, to wit, *that the Church of* Rome *hath bound her ſelf, that ſhe hath taken away the means of innovating, that ſhe ſubmits her ſelf through all to the ſenſe of the Holy Fathers, and that ſhe doth not receive any Doctrine which is not conformable unto that of precedent Ages.*

To conclude, theſe Expoſitions ſeem to intimate, that the Church of *Rome* is not ſo well aſſured of her infallibility, but that it hath been acknowledged ſhe had need to be ſecured againſt her ſelf, by tying up her hands, and taking away the means of Innovation. And nevertheleſs, if we will be a little informed by themſelves, what hath been the ſucceſs of all this precaution? Let the Doctrines of the laſt five or ſix centuries, be onely compared in general with the Doctrines and practices of the three firſt, and even with the following Ages; the Council of *Trent*, with

with them that went before it, without having any regard, if they pleaſe, to our diſputes. It will eaſily appear, whether the Church of *Rome* hath hath kept her ſelf within the bounds, which it is ſaid that ſhe hath preſcribed her ſelf; if ſhe hath always exactly followed the ſteps of thoſe, which went before her; and if in fine, what is here ſaid of her temper and moderation, be not onely rather the ordinary ſtile of thoſe who make profeſſion of ſubmitting themſelves unto Laws, even when they openly trample them under foot.

The third propoſition particularly regards the authority and infallibility of Synods, or Councils. The Biſhop of *Condom* ſaith, that it is the part of Paſtours aſſembled to decide controverſies, and the Faithful to receive their deciſions without examining them: we all agree to the former part of this propoſition; and we believe alſo that the way of Synodal Aſſemblies, is the moſt univerſal outward means, and the moſt effectual, that God makes uſe of, to

keep

keep mens minds united in one onely Belief.

But as we cannot agree to the infallibility which the Church of *Rome* attributes unto them, ſo neither can we accord, that the Faithful are obliged blindly to receive their deciſions without examining them. The Apoſtles themſelves did not demand ſo blind a ſubmiſſion to their own Doctrine: on the contrary, they adviſed that men would compare it with the Scripture, that they would diſtinguiſh the Wolf from the Shepherd; that they would examine all, and retain that which was good: and thoſe of *Berea* were commended, for that after having heard the Apoſtles, they compared their Sermons with the Scriptures.

John 5. 39. *Mat.* 7. 15. *Acts* 20. 29. 1 *Theſ.* 5. 21. *Act.* 17. 11.

If it be ſaid that this might take place as to the Doctrine of each Apoſtle in particular, and not as to what had been decided by all the Apoſtles, as that which the Biſhop of *Condom* alledgeth out of the 15th. of the *Acts*, when the Apoſtles being aſſembled upon the controverſie which was raiſed

ſed touching the ceremonies of the Law, they pronounced theſe remarkable works, *It ſeemed good unto the Holy Ghoſt and to us*, &c. And that afterwards, *St.* Paul *and* Silas *went through the Cities, teaching believers to keep the Ordinances of the Apoſtles.*

In the firſt place, the Biſhop of *Condom* would do well to put ſome difference betwixt thoſe holy men, which had received the Holy Ghoſt immediately, in form of fiery tongues, and the Fathers of the latter Councils, of *Conſtance*, and of *Trent*; of whom the very *Romiſh* Catholick Authours obſerve the paſſion, the motives, and the humane intereſt, that inſpirited them.

2. We ſee, that though the Apoſtles were fully perſwaded of their authority, as St. *Paul* ſpeaks particularly of himſelf, yet they are very far from thundring out *Anathema*'s for the leaſt matters, as the Council hath done, at every word, againſt all thoſe that will not admit even of meer School-diſtinctions, and Figures

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of Rhetorick. We see the Apostles found their judgment upon the Holy Scriptures, and having concluded upon it, they onely say with the greatest sweetness in the World, *If you do these things you will do well.*

3. Nor were they at all concerned even in this dispute, about essential points of Faith, but onely about ceremonies of the Law, which were already silently abrogated by the Gospel, & which the Apostles would maintain but for a time, to give the Synagogue an honourable burial, and to maintain union betwixt the Jewes, and the other people which had newly embraced the Doctrine of the Gospel. In summe, very soon after, St. *Paul* himself preached, that people might eat indifferently of all sorts of meat; and it is known, that in process of time, the usage established by this Ordinance of the Apostles was insensibly abolished.

4. It doth not appear, that the Apostles did publish their decision with an absolute injunction to obey it: but they sent *Paul*, *Barnabas*, and

and *Silas*, to instruct the Faithful to keep this Ordinance; that is to say, in all likelihood, to shew them the motives and grounds thereof: which doth not import, that it was forbid them to examine it.

Lastly, we may retort against the Gentlemen of the *Roman* Church, what the Bishop of *Condom* afterwards objects against us, which is, that their practice agrees not at all with their Maxims: for it is not true, that they believe the Councils to be infallible in all things, nor that they alwayes receive all their decisions, either with examining them, or without examining them. For example, they have not held to those of the Councils, whereof we have spoken, which forbad the worshipping of Images; and the decisions of those Councils have not hindred, but that other Councils have ordained the contrary. It is known, that the *Gallican* Church hath not yet, to this day, received all the decisions of the Council of *Trent*, as to points that regard Ecclesiastical Order and

diſcipline, which notwithſtanding are much more of humane Juriſdiction, than the very matters of Faith.

The fourth and laſt propoſition of the Biſhop of *Condom*'s touching the authority of the Church, is, that wherein he objects againſt us, that this authority is ſo neceſſary, that after having decried it, we have been obliged to eſtabliſh it in the very matters of Faith it ſelf.

This propoſition contains two accuſations which deſtroy each the other, that which makes them the leſs credible. The one is, that we have decryed the authority of the Church; the other, that we have eſtabliſhed it without any bounds. In ſumme, nothing is worſe grounded than the firſt of theſe accuſations: for it is not true, that we ever denyed that Order ſhould be obſerved in the Church, nor that we have ever written or ſpoken againſt the juſt authority of thoſe whom God calls to be Paſtours and Governours of the Faithful. Our confeſſion of Faith, our diſcipline, the Acts of our Synods, in a word

all

l that the Bishop of *Condom* himself ports, which is what is most ancient, and most authentick amongst since the Reformation, manifestly stroyes this accusation; and the shop of *Condom* doth not alledge ny thing which shews the contra-

Our Doctours have preached and itten against the excessive authority of the Court of *Rome*, against e Soveraignty which we believe the opes have generally usurped over shops (which yet have the same aracter, and the same dignity as ey have) over all the Clergy, over e people, over the Councils, and er Princes themselves; under pre-nce of the spiritual Sword. We ould have spoken against the abso-ute power that Popes attribute to emselves, of assembling or not as-mbling Councils, because that Ec-lesiastical History gives us assurance, hat in the first and best Ages of Christianity, it was the Emperours hat assembled them. In fine, we ould have again exclaimed against

the abuſe of Indulgences; and in a word, againſt all thoſe points, whereby the manner of the Government of the Church is become ſo widely different from that, wherein it was governed by the Apoſtles and St. *Peter* himſelf, of whom the Popes ſtyle themſelves ſucceſſours; but in all theſe very things, thoſe of our communion are the onely perſons, nay the firſt, that have neither ſpoken nor written, nor again and again exclaimed againſt the abuſes and enterpriſes of the Court of *Rome*.

The Liberties of the *Gallicane* Church, the quarrels of our Kings with the Popes, the concordates, the Remonſtrances of Biſhops, the Acts of Parliaments, the decrees of the Colledge of *Sorbon*, the appeals unto Councils, Finally, the Writings of a great number of Catholicks, even in theſe laſt times, clearly enough ſhew, that we are not the onely men, nor the firſt, nor the laſt, which have cryed down the exceſſive authority of Popes.

Let us proceed now to the ſecond ac-

accusation, which is, that after having decryed this authority, we have been constrained to establish it amongst our selves. We have no mind to say, that there is not any Order established amongst us; but the Bishop pretends, that we give this infallibility & authority unto our Synods, which we will not acknowledge, neither in the persons of Popes, nor in the Assemblies of Councils: and he means the same afterwards, that we have given it even to excess, and with a kind of abandoning our right. To this purpose, he reports, in the first place an Act of the Synod at *Charenton* in 1644. upon the case of those who were called Independants. Secondly, an Article of our discipline in the title of Consistories. Thirdly, the Form of Letters Missive, which are given to those who are deputed to go to the Synods, which was drawn up a the Synod held at *Vitre* in 1617. Fourthly and Lastly, a resolution that was taken at the Synod of St. *Faith* in 1578, upon occasion of an overture of accommo-

dation which was propoſed betwixt thoſe of ourcommunion, and thoſe of the confeſſion of *Ausburg*, which are called *Lutherans*.

This is yet another paſſage of the Biſhop of *Condom*'s Treatiſe, wherein he uſeth his utmoſt endeavours, and where he hopes to finde the greateſt advantage. When he treats of his own belief, that is ſoon paſſed over; he ſaith but a word, in clouded terms, he ſcarce proves any thing, and makes himſelf no objection; and if haply it be taken notice of, that he uſeth to do ſo, he will ſay, that it is becauſe he makes onely a bare expoſition, and that he hath propoſed to himſelf, neither to ſpeak all, nor to prove what he ſpeaks. But when once or twice he is come unto ſome points of thoſe of Chriſtian Religion, where there ſeems to be ſome difficulty in our doctrine, as well as in that of the Church of *Rome*, then it is that he diſplayes all the ſubtilty of his arguring; then it is that he enlarges and inſults over us, as if we onely could hang down our heads

heads. This is the part of a feeble Enemy, which keeps himself inclosed, and onely makes some small sallyat certain times.

The first difficulty which the Bishop of *Condom* here creates us, is no difficulty: The Synod in 1644. doth censure the Independants, because they would not acknowledge the authority of Assemblies and Synods, and it gives the same reason which is cited by the Bishop of *Condom*, *that this proceeding is so prejudicial to the State, as well as to the Church, that it opens the door unto Irregularities and extravagancies, that it takes away the means of remedy, and that in fine if it might have place, it would produce as many Religions, as there are parish's, or particular Assemblies.* This plainly imports, that in the communion of our Churches, we love Order, and that we acknowledge the authority of Assemblies, and Synods, as a means conform to the practice established by our Saviour, and by the Apostles, and very proper to preserve the purity of Faith, and to main-

maintain unity. But this implies not any wise, that we have attributed a kind of infallibility, or a soveraign and absolute authority unto our Synods, such as the Church of *Rome* attributes unto Popes, and unto Councils, which is the onely thing in question. It is as if one should say, that in acknowledging the just authority of Magistrates, for maintaining of Laws, and the service of the Prince, we did allow, that the Magistrates are above the Laws, or have right to give what Orders they please, how contrary soever those Orders may appear to be against the service of the common Master, so that at no time, and in no case, the people might forbear the observance of these Orders, to continue faithful unto their Soveraign.

The Independants fault was not, in that they admitted of nothing but the Word of God to be a rule of Faith: they did not absolutely reject Synods themselves; for afterwards in 1653. they held an Assembly numerous enough in *London*, where they com-

compoſed their confeſſion of Faith. Their fault was chiefly in this regard, in that they would not ſubmit to have amongſt them a conſtant and permanent rule of having conferences and Synods, whereby they kept the door open unto all ſorts of confuſion, as well in State as Church, voluntarily depriving themſelves of one of the beſt outward means, which God hath given to men, to prevent corruption and Schiſms.

But, ſaith the Biſhop of *Condom*, *it is principally in matter of Faith, that the Synod would eſtabliſh a dependance, inaſmuch as the greateſt inconveniency that it obſerves, whereinto the Faithful might fall by independency, is this very point, that Schiſms might be formed, or as many Religions ariſe, as there were pariſhes.* But if this conſequence were good, it might alſo be ſaid, that Faith and Religion do depend on the civil Magiſtrate, becauſe if the people were not reſtrained by the authority of the Magiſtrate, they would live each according to their own fancy, even in matters of Religion-

gion it self. Faith and discipline mutually hold hands: Faith works a love of order and discipline; order and discipline serve to keep up the purity of Faith. But they are, nevertheless, things very different; and it cannot be said for all this, that Faith depends upon order, or upon the Orderers, whether they be civil or Ecclesiastical.

To conclude, we do not at all deny, but that even in matters of Faith, we ought to depend upon the guidance of Synods and of Pastours: on the contrary, we do recommend teachableness, deference, and submission; the Question even here is, but of the more or less. The point in hand is to know, whether the Popes or Councils be infallible, and by consequence, whether we ought to depend blindly on their power, so that at no time, nor in any case, we may refuse to submit to their Bulls, and to their Decrees: and we have made evident, that there have been many times and occasions, upon which the Church of *Rome* her self hath

hath not wholly received all the Bulls, nor all the Decrees of Popes or of Councils.

The ſecond thing that the Biſhop of *Condom* objects againſt us in this caſe is, that Article of our Diſcipline, where it is ſaid, *that the Conſiſtories ſhould endeavour to appeaſe the differences which may ariſe upon any point of Doctrine and Diſcipline; and that in caſe of appeal unto a National Synod, the full and final reſolution ſhould be there made by the Word of God, unto which if the Gainſayers ſhould refuſe to acquieſce from point to point, with an expreſs diſowning of their errours, they ſhould be cut off from the Church.* From whence the Biſhop of *Condom* draws this conſequence, that we do not attribute the authority of this laſt judgment to the Word of God taken in it ſelf, independently upon the interpretation of the Church, becauſe the appeal of indifferent perſons was received, who had in their judgment applied that very word.

The difficulty is here onely as it may be ſeen, upon the more or leſs

of

of the authority which should be attributed unto the judgment of Synods, or of Popes, and of Councils. Neither this rule, nor the consequence which the Bishop of *Condom* draws from it, speak any thing but what we have already all along acknowledged, that order and dependance is requisite, and that Pastours and Synods are appointed to govern the Church, to teach the Word of God, and to promote the understanding of it. But this infers not at all, that we attribute infallibility unto our Pastours, nor to our Synods, as the Church of *Rome* doth to Popes, and Councils; nor that the people are obliged to receive their decisions without examining them, or to give a blind obedience unto them The Article sayes, that those who have any scruple shall be heard in the Synod *with all holy freedom*, and that the scruple or difficulty shall be there resolved by the Word of God. It is not possible to find a temper more just and equitable to retain, on the one side particular persons in a just mo-

moderation, and to leave to God and his Word the ſupreme and abſolute authority over our conſciences.

It may be, that this moderation it ſelf is not without ſome inconvenience, and that it would ſeem, that the opinion of the infallibility of Popes, or of Councils, and the ſoveraign and abſolute authority that is attributed unto them, are as a ſtrong rampire to retain the people within bounds.

But, in the firſt place, an inconvenience in a Government is no ſufficient reaſon, that another ſhould be good and juſt, if it be not ſo of it ſelf. 2. Where is there any order and form of Government either in Church or State, but that there is ſome inconvenience? There is much more without compariſon, in attributing infallibility and an abſolute dominion unto Popes, and to Councils, becauſe when it ſo happens, that Popes or Councils fall into any errour, as it ought to be ſuppoſed in this part of the Queſtion that it may

ſo happen, and as we are convinced by experience that it hath happened diverſetimes, the evil is almoſt without remedy. Errour hath the force of authentick aud irrevocable Law, it renders it ſelf more general, more durable, and by conſequence more difficult to be reformed; and when once the guides are blind, then there will be a neceſſity to fly to particular perſons, unto whom God giveth ſufficient light, ſtrength, and courage to take the part of the Truth. But that it might not be ſaid, that this is onely a ſuppoſition accommodated unto the particular caſeofthe Reformation of our Fathers, it is known, how hard it was to root out *Arrianiſm*, when it was ſupported by the authority of the Epiſcopal chair of *Rome*, and of the Council of *Arimini*; that it is principally unto the zeal and courage of St. *Athanaſius*, that the glory of reſtoring Chriſtianity in its purity is due, and that in fine, if God had not made uſe of this holy man, and of others that ſeconded him, the *Arrians* might have fortifi-
ed

ed themſelues, ſo that they might have maſtered the Councils, and Truth might have groaned longer than it did, under theoppreſſionof thoſe Hereticks.

3. In fine, it is not abſolutely true neither upon the whole, that the infallibility and authority which is attributed to Popes and Councils, is either a ſtronger or a ſurer means to reſtrain the people, than is the temperament of our Diſcipline. For experience ſhews, that for more than an Age, ſince our Churches of *France* have been governed by this order, there hath never been any difference amongſt us, either in doctrine or in diſcipline, which hath not been decided without any trouble; whereas it might be ſaid, that the exceſſive authority of Popes and of Councils, far from hindring of diviſion, hath very much contributed unto the diviſions of the Eaſt againſt the Weſt, and of the Weſt againſt it ſelf; which are the two Schiſms, the moſt conſiderable and unfortunate that could fall out in the Church. The ſincere

persons of the Church of *Rome* do acknowledge yet to this day, that *it* is the too great heighth with which the Popes, and the Council of *Trent* did affect to make Articles of Faith of all that was disputed in the very Schools, and to anathematize those that would not receive those Doctrines, that hath put an obstruction well nigh inuincible to the peace and re-union of Christians. And not long since again, amongst *Roman* Catholicks, we have seen that the authority of Popes supported by that of Princes, has scarce been able in some way to hinder, that the differences which had stirred up so much eagerness upon points of Doctrine and Discipline, had not caused yet greater scandal. But after all we daily see, that this authority of the Pope hath onely the power to change the outward appearances, but the unity of minds is wanting: so true is it, that it is onely the knowledge of Faith and charity, which are the solid grounds of an holy union of hearts, and of thoughts.

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The Biſhop of *Condom* doth yet make a third difficulty, upon the form of the Letters, which we give unto our Deputies, when we ſend them to the Synods. The Form is conceived in theſe terms, which are reported by the Biſhop of *Condom*. *We promiſe in the preſence of God, to ſubmit our ſelves to all, that ſhall be concluded and reſolved in your holy Aſſembly, to obey and execute it to the beſt of our power, being perſwaded that God will reſide there, and will direct you by his Holy Spirit in all truth and juſtice, by the Rule of his Word.*

Every one at the firſt ſight perceiveth, that, as this Form is conceived, it is ſo far from ſuppoſing that the Synod cannot err, or from attributing an abſolute authority unto it, and independent upon Scripture, that it doth preciſely ſuppoſe the contrary. It cannot be ſufficiently wondred at, how the Biſhop of *Condom* could have ſo much miſtaken himſelf herein, as he hath done; for he thinks that there is ſomething more in it, than in thoſe two other places,

of our diſcipline, and of the Synod of *Charenton*, which he had reported, to ſhew that we yield a blind ſubmiſſion unto our Synods. His reaſon is, becauſe there is ſubmiſſion given unto what ſhall be reſolved in the Synod, before it be known that it hath ſpoken according to the Scripture. The Biſhop of *Condom* takes for an abſolute power, that which is onely a condition, and a limitation to the power of the Synod. Religion requires amongſt us, that we ſhould preſume God preſides in theſe Aſſemblies, and the rules of juſtice and decency, yea even cuſtom, permit not that we ſhould explain our ſelves otherwiſe. But upon the whole, every one ſees that the ſenſe of this Form is, as if one ſhould ſay, we promiſe to ſubmit our ſelves unto what you ſhall reſolve, if, as we hope of you through the grace of God, you take his Word and his truth, for the rule of your thoughts and conduct, and thereby make appear, that it is indeed his Spirit that preſides in your conſultations, and go-

governs you, and that you do not proceed by canvaſing and Cabals, or by humane motives and intereſts, as the *Roman* Catholick Authours teſtifie it was done in the latter Councils of *Conſtance* and of *Trent*.

If it be, ſaith the Biſhop of *Condom*, *a perſwaſion founded upon an humane preſumption, can any man in conſcience promiſe to ſubmit himſelf to what ſhall be reſolved? And if this perſwaſion hath its foundation in a certain belief of the aſſiſtance of the Holy Spirit given unto the Church, the Catholicks in this caſe demand no more.* We anſwer hereby, that it is properly neither the one nor the other; and that it is not worth the labour to make upon it a double-horned Argument, for ſo we commonly call dilemma's: this perſwaſion is a judgment of charity, which makes us hope well of the intentions of thoſe that are deputed unto theſe Aſſemblies; and that is ſufficient to warrant our promiſing to acquieſce unto what they reſolve, alwayes provided that they have Truth, and the Word of God,

of our discipline, and of the Synod of *Charenton*, which he had reported, to shew that we yield a blind submission unto our Synods. His reason is, because there is submission given unto what shall be resolved in the Synod, before it be known that it hath spoken according to the Scripture. The Bishop of *Condom* takes for an absolute power, that which is only a condition, and a limitation to the power of the Synod. Religion requires amongst us, that we should presume God presides in these Assemblies, and the rules of justice and decency, yea even custom, permit not that we should explain our selves otherwise. But upon the whole, every one sees that the sense of this Form is, as if one should say, we promise to submit our selves unto what you shall resolve, if, as we hope of you through the grace of God, you take his Word and his truth, for the rule of your thoughts and conduct, and thereby make appear, that it is indeed his Spirit that presides in your consultations, and go-

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God, for the Rule of their consultations.

Upon which it is to be observed, though it may be too long to insist upon what is so clear in it self, that our Synods in the whole are made up onely of divers Deputies, which have all of them their Letters in the same Form, almost after the same manner as have they which are deputed unto the Provincial Estates: so that things being equal amongst them, it cannot be said that this condition, and this limitation, can wound the dignity or just authority of these Assemblies.

These Letters missive, are properly nothing else but proxies, or if the term please better, in some measure resemble Letters and Commissions which Princes give to their Ambassadours, or their Envoys, the ordinary style whereof is, that they have intire trust and confidence in the integrity, fidelity and ability of them whom they send, giving them full power, &c. Nevertheless with this condition understood all along, that they

they govern themſelves by their orders and inſtructions, and that if they conform themſelves thereunto, whatſoever they ſhall conclude ſhall be confirmed. The difference betwixt theſe ſorts of Letters of deputation, and proxies in matters of buſineſs, and the Commiſſions of Princes, is onely in the quality and ſtyle of them who ſpeak; Princes ſpeak as Princes: men of buſineſs like men of buſineſs, and Churches in a ſtyle pious, and Chriſtian: ſo that theſe Letters miſſive not onely give merely a limitted and conditional power, but the reſolutions themſelves which are made by virtue of this power, though conformable to the Scripture, according to the condition expreſſed in the Letters, paſs not for authentical decrees, till they are brought unto the Churches, and the Churches have as it were ratified them by their acquieſcence: and when it falls out that any Church, or any particular perſons find any difficulties therein, the buſineſs is remitted to further conſideration in the following Synods; be-

cauſe

cauſe it is a conſtant principle of Chriſtianity, according to us, that Faith is a firm perſwaſion, and by conſequence, that mens minds muſt be cleared and rendred capable, as far as may be, of the truths which are taught, that is to ſay, made to taſte the Doctrine with a certain ſweetneſs, and not have the belief impoſed by conſtraint, and abſolute dominion.

What we have now ſaid of theſe Letters miſſive, ſerves for anſwer to the Biſhop of *Condom*'s laſt objection touching the reſolution taken up at the Synod of St. *Faith*; for there is throughout the ſame foundation, or rather the ſame pretence. The Biſhop of *Condom* ſtrains himſelf more on this matter, than on the others, and again inſults over us here, as if we were of bad Faith, and of little accord amongſt our ſelves. Let us ſee what the matter is.

In the year 1578. there was an overture of reconciliation made betwixt thoſe that are called *Lutherans*, and our Churches of *France*, by means

means of a Form of confeſſion of Faith, which was to be general and common unto all the Churches. The Churches of this Kingdom were deſired to depute good men, authoriſed by the Church, *with power to treat, accord, and decide all the points of Doctrine, and other things which might concern that Union.* Upon this propoſition the Synod decreed, that *if the confeſſion of Faith propoſed, were ſent time enough, it ſhould be examined in each Provincial Synod*; and in the mean time, the Synod deputed four Miniſters with Letters, *and ample proxies of the Miniſters and Elders, and of Mounſieur the Vicount of* Turenn: and in caſe they ſhould not have time enough to examine this confeſſion of Faith in all the Provinces, they remitted it unto the prudence of thoſe Deputies, *to accord and conclude of all points, which ſhould come under deliberation, whether of Doctrine, or any thing elſe that might concern the good, the union, and the eaſe of all the Churches.*

This is in ſumme the reſolution of this

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this Synod, as the Biſhop of *Condom* reports it; and it is plain here, that there is nothing that is not agreeable to reaſon and cuſtome. In the mean while he proceeds, with a kind of admiration. *To this head doth the falſe ſqueamiſhneſs of the Gentlemen of the pretended reformed Religion come: they have now thus and thus often upbraided to us, as a weakneſs, that ſubmiſſion which we have for the decrees of the Church, which is nothing elſe, ſay they, but a ſociety of men, ſubject to errour: and mean time, they have not feared to commit their Faith into the hands of four men, with ſo large abandoning their own judgment, that they have given them full power to change the very confeſſion of Faith, which they propoſe at this day to all the Chriſtian World, and that as a confeſſion of Faith, which contains nothing but the pure Word of God, and for which they have ſaid, at their preſenting it to our Kings, that an infinite number of perſons were ready to ſhed their blond.*

To this head in fine, is the Biſhop of *Condom*'s evil reflexion come: *They*

they have, ſaith he, *thus and thus often upbraided to us as a weakneſs, the ſubmiſſion which we have for the decrees of the Church.*

In the firſt place it had been juſt, that the Biſhop of *Condom* would have been pleaſed to have told us, at leaſt ſomewhere, what we are to underſtand by the *Church*. It is a great name indeed, and for which we have a true and ſincere reſpect: but is not this to abuſe names, and to neglect the things, as thoſe who cryed alwayes the Temple, the Temple. If they will have us to render ſubmiſſion, let them tell us at leaſt to whom we ſhould render it. The Queſtion is to know, in whom this infallibility and this abſolute and ſupreme Authority reſides, of whom we ſhould receive theſe final judgments *without examining them*. Is it the Pope or the Council that is infallible, and unto whom we muſt thus blindly ſubmit? The Pope either above the Council to approve of it, and to give it all its authority; or onely in the moſt eminent place of the Council for

order amongſt the Councils themſelves? Is it all the Councils together, that are infallible, and whoſe deciſions we muſt follow, or onely thoſe Councils, which have determined according to the allowance of the *Roman* Church? Thoſe of *Conſtantinople*, and of *Francfort*, which prohibit the worſhipping of Images, or the ſecond Council of *Nice*, which in expreſs terms enjoins the adoration of them; or in fine that of *Trent*, which onely ſaith to ſerve and worſhip, and give unto them the honour that is due? And as to this Council of *Trent* it ſelf, ought we to take all together as they do in *Spain*, in *Italy*, and *Germany*, or reject all which is contrary to the juſt Liberties of the *Gallican* Church, as is done in France? And in fine, how can we be aſſured, that the Spirit of God preſided in ſome of their Seſſions, and not in all, that they have erred in one point, and that they are infallible in another.

Theſe are not queſtions made at pleaſure, or School queſtions, as the

the Biſhop of *Condom* would inſinuate, to palliate the profound ſilence that he keeps upon all theſe things: neither are they like many other queſtions, really uſeleſs, whereof nevertheleſs the Council hath made ſo many Articles of Faith. Theſe are important matters, which ought not onely to be known for curioſities ſake, but which are to be practiſed, and by conſequence well underſtood to regulate our conſcience. The Biſhop of *Condom* propoſing to himſelf to make a compleat Expoſition of his Belief, one would think it had been more agreeable to his deſign, to let us have underſtood it a little plainer, and more openly, than to have conceald all the difficulties throughout, and onely endeavoured to create doubts upon ſome points of ours: for the poſitive, clear, and ſincere propoſal of a Doctrine, doth perſwade it much better, than do Diſputes.

Let us return notwithſtanding to what the Biſhop of *Condom* imputes to us; *they* (ſaith he ſpeaking of us)

upbraid to us our ſubmiſſion to the Church. Yes, a blind ſubmiſſion, without examining any thing, as the Biſhop of *Condom* propoſes; or rather, a ſlavery directly contrary to the Spirit of Chriſtianity; a ſubmiſſion, in fine, of body rather than of mind, which tends to the plunging men into that groſs ignorance from whence Chriſtianity had delivered them: for as to a free and voluntary ſubmiſſion, and with knowledge, ſuch as the Scripture requires, being very far from blaming it, we teach it, we preach it, and God be praiſed, we practiſe it.

But you your ſelves alſo, ſaith the Biſhop of *Condom*, *have this weakneſs, and blind ſubmiſſion, which you upbraid to us.* When perſons are charged with Opinions, which do openly contradict one another, if the proof be not clear, it deſtroys it ſelf: Now what is the Biſhop of *Condom*'s proof? *You have*, ſaith he, *put your Faith into the hands of four Miniſters, ſo far leaving it to them, that you have given them full power to alter your confeſſion*

feſſion of Faith. Theſe are the Biſhop of *Condom*'s words, and not ours; this is a commentary upon the decree of the Synod, or a conſequence which the Biſhop of *Condom* draws thence, aggravating the terms, and not at all the ſenſe, nor expreſſions of the decree it ſelf. The decree gives power to agree and conclude upon all points, which ſhall come under conſideration, and not to change the confeſſion of Faith. Theſe are different terms: and though it might be preſumed, that ſuch reconciliations are never made, without uſing ſome temper, which may content mens minds on the one part and the other, and that this overture of reconciliation was founded upon the project of ſome confeſſion of Faith, which was to be common, yet to reſtrain ſome opinion which was not eſſentially neceſſary, or even to change or ſweeten ſome expreſſion, would not be to change a confeſſion of Faith.

In all likelihood, the Biſhop of *Condom* will not diſapprove of this deſign, for therein lyes all the ſubtilty

of his Expoſition, to ſweeten what he can, and to let alone what he cannot ſweeten. The difficulty is onely in keeping a mans ſelf within juſt bounds, not too much to weaken the ſenſe in ſweetning, and not to looſe too much by ſilence; that is to ſay, that men abandon not Worſhips or Doctrines which do viſibly tend to the glory of God, nor change the nature of a Doctrine by reducing it unto ſweeter terms. It belongs to the Biſhop of *Condom* himſelf, and to thoſe who ſhall read his Treatiſe, to judge whether he hath kept himſelf within theſe juſt bounds; as it would have belonged unto our Churches to have judged whether their Deputies had kept themſelves, if it had happened that they had entred into conference with the *Lutherans*. To conclude, as it is principally upon the Sacrament of the Lords Supper, that we have differed from the *Lutherans*, ſo upon that it ſelf we agree, both they and us, upon the foundation, and admit not of any Article that deſtroys it, according to the principles which are common

common to us with them. It would ſeem, that if the *Lutherans* could not intirely have accorded to our Doctrine, they would have reduced theirs unto what the ableſt amongſt them do, which is, not to determine the manner how Jeſus Chriſt is really preſent in the Sacrament. *We believe*, ſay they, *his preſence, and we feel therein his efficacy, but we are ignorant here of the manner.* And in this caſe it may plainly be ſeen, that they approached nearer unto us, than we did to them, in admitting them hereby to our communion, without having made for all that on our part, any eſſential alteration in our confeſſion of Faith.

But ſome will ſay, how comes it to paſs that you ſpeak here ſo moderately of the *Lutherans?* Your firſt Reformers were not at all ſo reſerved: it is very well known, how far the ſharp words, which they wrote one againſt another, did proceed. They, whoſe inſtitution you follow, found that our Doctrine of Tranſubſtantiation was more conſequent, than the

real presence of the *Lutherans*, and testified in some sort a greater aversion for that of the *Lutherans* than for ours. Whence comes it then to pass that you have admitted them into your communion? The consequence would conclude, and why will you not admit us also? But the Church of *Rome* doth not so take it; she concludes, why do you not come unto us, though the sequel of the Argument doth not admit of it. However the case stands, piety and charity require that Christians should be moderate: if it appears, that we are more moderate herein than our first Reformers, it is not, that we do presume to have more piety, nor more charity than they, but it is, that commonly divisions are fiercer in their first beginning, than in process of time; and greater betwixt persons that are nearer, than betwixt those who are at the greatest distance. This very thing that they of our communion seemed to have more heat against the *Lutherans* upon the particular point of the Reality, is a sign that they

they were the better united one with the other in all the other points. We pretend not wholly to excuſe this heat, nor the other failings unto which the firſt Reformers might be ſubject: We have a cuſtomary ſaying amongſt us, that we canonize not any. Wherefore, without equalling them unto the Apoſtles, unleſs it be for what there was humane in the one and the other, might it not be ſaid of our Reformers, what the Apoſtles themſelves ſaid of themſelves, that they were men ſubject to like paſſions with us. All the World knows what is uſually ſaid upon this ſubject, that *Paul* and *Barnabas* thoſe bleſſed Apoſtles, were ſo ſharp in words to each other, that they came even to a provocation and a quarrel (for the Scripture term amounts to ſo much) and that it muſt needs be that they parted aſunder. And if the Example of Saints, which the Gentlemen of the *Roman* Church have canonized themſelves, affect them more, it is known how *Stephen* Biſhop of *Rome*, did excommunicate Saint

Firmil. Ep. ad Cypria. St. *Cyprian* Bishop of *Carthage*; how *Hieron. Ep. ad Theoph.* St. *Jerome* was incensed against St. *Chrysostome*, and many other Examples of discord amongst great persons.

Alex. Cum. oper. Theoph. But not to instance so far back in the Ages past, we have seen in our dayes how far contention hath proceeded betwixt persons esteemed the most pious and eminent of the *Roman* Church upon points of Doctrine. The circumstances of the times wherein our Reformers lived, and their temper, if any please, may possibly in some measure excuse the too much heat, wherewith it may be thought they defended themselves, whether against the Church of *Rome*, or against their own Brethren; if it be supposed in the main, that their intentions were upright and sincere: as also the like temper, and other circumstances, may excuse the heat which hath appeared betwixt these two parties, if it be granted, upon the main, that this heat was a right zeal.

After all, it is but upon the sole point of the Transubstantiation of the Gen-

Gentlemen of the *Roman* Church, & the Conſubſtantiation of the *Lutherans*, that ſome of ours may have ſaid, that the Doctrine of the former is more conſiſtent, that is to ſay, that if the Reality of the preſence muſt be believed, it would ſeem here is more reaſon, according to the ſpeculations of the School, to believe that this preſence is effected by the way of change of one ſubſtance into another, than by the way of impanation, or by the co-exiſtence of two ſubſtances of the Body of Jeſus Chriſt, and of the Sacraments one with the other: and that ſuppoſing, that the Body of Jeſus Chriſt was really preſent, there would be more reaſon to adore him in the Sacrament it ſelf, than not to adore him there at all. But upon the whole, theſe indeed are onely ſpeculations of the Schools, and private Opinions: and as theſe conſequences of the *Lutherans*, taking them aright, are onely conſequences which no wayes engage thoſe, who onely admit the *Lutherans* into their communion; ſo it plainly appears, that

that when the heat of diſpute leaves the mind in an entire liberty in this regard, we have been able to admit them into our communion, without its being any reaſon that we ſhould paſs unto that of the Church of *Rome*; which joins unto Tranſubſtantiation, the Sacrifice of the Maſs, private Maſſes, the adoration of the Hoſt, and the taking away of the Cup, as inſeparable conſequences of this Doctrine: not to ſpeak again here of the Service in an unknown Tongue, and the other worſhips and practices which ſeparate us from her.

However the caſe ſtands in this regard, this being the ſtate of things betwixt us and the *Lutherans*, it is evident that our Churches entring into conference with them, expoſed not themſelves unto any eſſential alteration in our confeſſion of Faith; ſo far were they from putting it into the hands of Compromiſſaries, whether we regard the thing it ſelf, or the form of the power which they gave unto their Deputies: for as to the thing, when any difference

is treated of, the power which is given, how ample soever it be, regards onely the difference it self, and extends not it self unto other things, which are not in dispute. For Example, When Princes give power to their Ministers to make Treaties of peace, and of alliance, we do not say, that they put in compromiss the fundamental Laws of their Kingdoms. There was so little to be feared on our side in our reconciliation with the *Lutherans*, that it was seen we made no difficulty to admit them into our communion, assoon as some amongst them desired it of us. And as to what concerned the power it self, that could not expose us any thing the more; for besides what hath been said of the state of our difference with the *Lutherans*, the Synod knew before hand the plain state and foundation upon which the reconciliation was to be made, that is to say, in a manner the very sense and form in which it was judged, that a confession of Faith might be made, that might be common with us, and the

Lutherans. It is well known, that on ſuch occaſions, the power is relative, and as it were reſtrained, unto the memoires and inſtructions which are given to the Deputies. If it falls out that they abuſe it, they who gave it, are acquitted upon their diſapproving what they have done: the ſhame of the diſapprovement falls properly upon them; there is no blame at the moſt, but onely of the bad choice that was made of their miniſtry. In a word, what removes all difficulty in this regard, is, that theſe ſorts of accords, howſoever the Deputies conclude, muſt be approved and ratified by thoſe who granted the power, before it can be ſaid that they have truly conſented.

If the project of this reconciliation had further ſucceeded, and that a Form of confeſſion had been agreed upon, it had been neceſſary according to the practice of our Diſcipline, that all that had been accorded by the Deputies at the conference, ſhould have been ſent and communicated to our Provincial Synods, to the end, that

that the Deputies of Provincial Synods, might afterwards have met in a National Synod: there all would have been maturely conſidered, with a full liberty of advice; and ſuppoſe that it had been found, that the Deputies had yielded unto ſomething at the conference againſt the judgement of our Churches, it would not onely have been diſapproved, but blamed and cenſured. If on the contrary it had been found, that they had done their duty, as it ought to be preſumed they would, that the Form of confeſſion, whereupon they had agreed, had contained all the eſſential fundamental Articles of what is believed amongſt us, and that there had been no Article in this Form of confeſſion, which had deſtroyed our fundamental Articles, in this caſe we ſhould have praiſed God for ſo full and happy a re-union; The Synod would have approved and ratified it: they would have framed an Act, that ſhould have contained the motives, the grounds, and principal reaſons of their decree, and the Deputies of

Provinces would have been enjoined to obtain alſo the final acquieſcence of the Churches by their ſilence.

Let it now be judged, whether there be any thing in all this, that in the leaſt tends to eſtabliſh that infallibility, and abſolute dominion, which the Church of *Rome* attributes either to Popes or Councils, which is the onely thing here in queſtion, whether there be the leaſt pretext to accuſe us, as the Biſhop of *Condom* doth of a *feigned niceneſs*, *and of an abandoning of our Belief*; or whether this be not a trick of expreſſion, not ſo equitable as ſhould be, to caſt a foul inſinuation on a great body, without any ground.

XXI. *The authority of the Pope and Epiſcopacy.*

There now remains onely for finiſhing this Anſwer to the Biſhop of *Condom*'s Treatiſe, that we ſpeak a word in particular touching the authority of the Pope, and of Epiſcopacy. This is again one of thoſe places, where the Biſhop of *Condom* is as it were upon thorns. In the firſt Impreſſion of his Treatiſe, after having ſaid, as in paſſage, *that God had*

had inſtituted the Primacy of St. Peter, *to preſerve unity*, he adds, *This is the reaſon that our confeſſion of Faith obliges us to acknowledge the Church of* Rome *as the Mother and Miſtreſs* [Magiſtram] *of all other Churches, and to render a perfect obedience to the Soveraign High Prieſt, Succeſſour of St.* Peter, *and Vicar of Jeſus Chriſt*; And it is true, that the profeſſion of Faith made by *Pius* the IV. in execution of the Decree of the Council, doth contain the ſame thing in ſo many words. *pa.* 165

But in the ſecond Edition, the Biſhop of *Condom* recalls what there was ſtrongliеſt ſpoke in the former, to wit, theſe terms of *Miſtreſs*, *Soveraign*, *Vicar of Jeſus Chriſt*, and *perfect obedience* which is due unto him, whether it be that he would not engage to maintain theſe expreſſions in the extent of them, or whether he was loath to anger us; or in fine, for ſome other reaſon that he had. Now behold what he has put in ſtead of what he took away. *We acknowledge*, ſaith he, *this ſame Primacy* (ſpeaking *New Edition* *pa.* 82.

of that of St. *Peter*, which we have ſaid that he ſuppoſed) *in the Succeſſours of the Prince of the Apoſtles, unto whom is due, for this reaſon, the ſubmiſſion and obedience, which the Holy Councils and Fathers have alwayes taught.* So that in ſtead of explaining to us the Doctrine of the Council, as he promiſed he would do by his Expoſition, for all the inſtruction and all the light he'l give us, he remits us to the Fathers and Councils, and keeps himſelf yet in terms more general, more obſcure, and more doubtful, than the profeſſion of Faith of the very Council it ſelf.

It is true, the Biſhop of *Condom* here again covers his ſilence with this pretext, that *as to things which are diſputed of in the Schools, though the Miniſters inceſſantly alledge them to render this power of the Pope odious, it is not neceſſary to ſpeak of them, becauſe*, ſaith he, *they are not of the Catholick Faith.*

But in all likelihood, by *theſe things which are diſputed*, the Biſhop of *Condom* here onely means the abuſe of diſpen-

diſpenſations, and of Indulgences, the power of depoſing Kings, and to abſolve Subjects from the Oath of Allegiance, and ſuch other matters, as are truly odious: but for thoſe things which preciſely regard the ſubmiſſion that the Popes pretend due, whether in matters of Faith, or of Government Eccleſiaſtical, though they are diſputed as well out of the Schools, as in the Schools, if the Biſhop of *Condom* avers that they are no more of the Catholick Faith, we demand no more herein; it may be ſaid, that the greateſt part of the authority of the Popes, contains nothing of great moment.

As to what remains, it were eaſie to ſhew in this place, that the Fathers and Councils, unto whom the Biſhop of *Condom* refers us, have not alwayes taught, that the Church of *Rome* was to be acknowledged as the *mother and miſtreſs of all others*, nor the Biſhop of *Rome* as *Soveraign High Prieſt*, ſole Head, and onely Succeſſour of the Prince of the Apoſtles, and Vicar of Jeſus Chriſt, nor that in this qua-

quality, the submission and obedience, which he at this day claims of all the World, is due unto him. Those who are but the least versit in History, and judge without prejudice, do well know, that 'tis onely the preheminence of the City of *Rome*, once the chief City of the World, and the Seat of the Empire, which hath given occasion to the exalting the *Holy Chair* as they speak, not onely above other Episcopal Chairs, but above Kings and Emperours themselves.

Dist. 22. *ca. Constantinopolitane.*

It might also be shewed very clearly by the Scripture, that the very pretended Primacy of St. *Peter*, upon which the Authority of the Pope is grounded, is not it self founded upon any thing; for St. *Peter* had no more but his function of an Apostle like the rest. It is said in the Eighth of the Acts, that *the Apostles which were in* Jerusalem, *sent* Peter *and* John *to* Samaria, a passage which doth not intimate, that St. Peter did attribute to himself any dominion over his Fellow Labourers. The others are called *pillars of the Church* as well as he

Gal. 2. 9.

Gal. 2. 11.

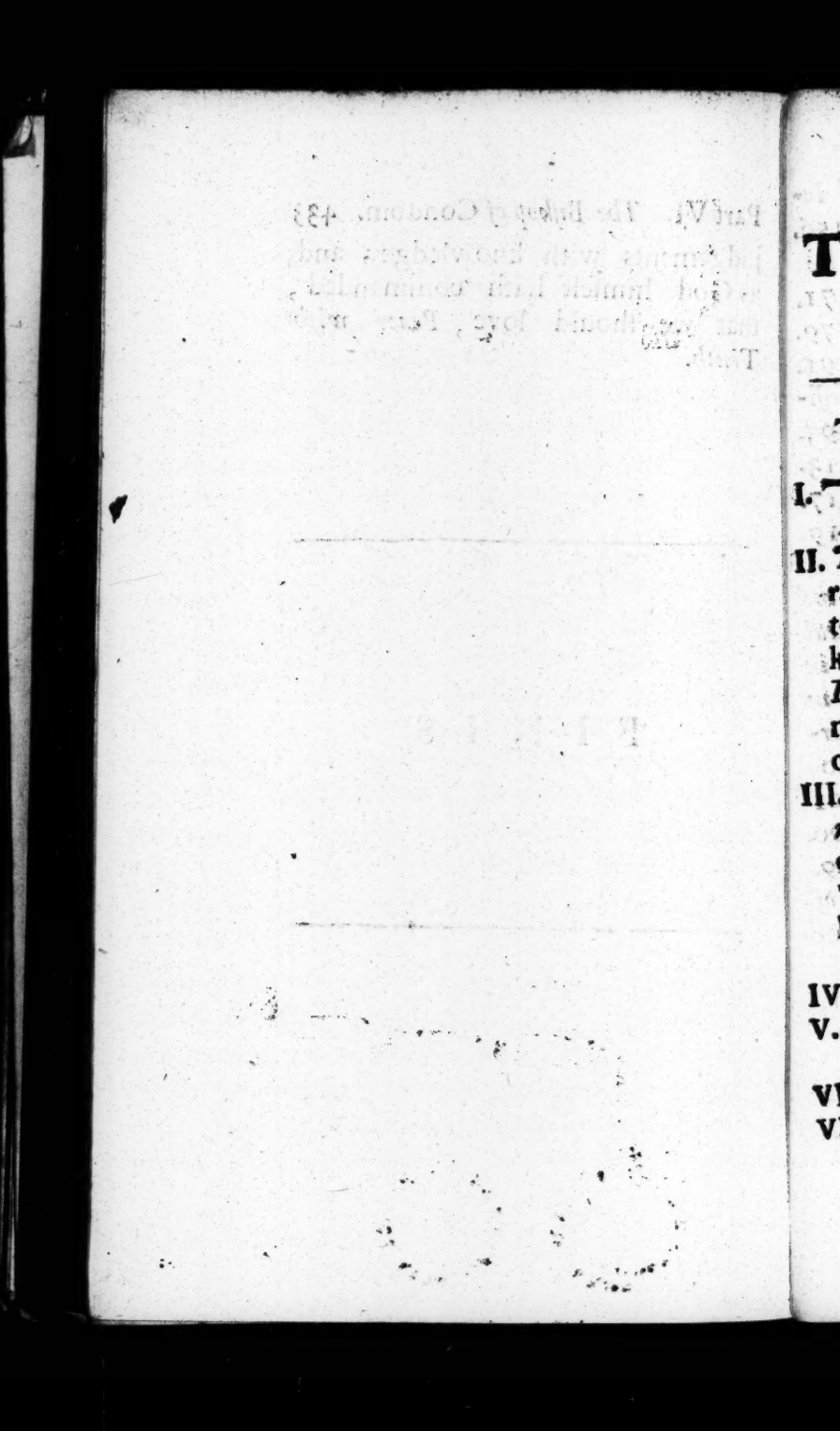
he: St. *Paul* ſaith himſelf, that he *withſtood him to the face*; and if it were true, that St. *Peter* had ſome primacy amongſt the Apoſtles, either becauſe of his age, or of his zeal, as indeed it appears he ſpake firſt on ſeveral occaſions, who ſees not that it can be at moſt but a primacy of order and rank in his own perſon, ſuch as there muſt needs be in all Aſſemblies, and which would make no more for the Biſhop of *Rome*, than for thoſe of *Jeruſalem*, and in general for all the Biſhops and Paſtours of the Church? but this is alſo one of thoſe Controverſies, upon which there are whole Volumes written; and the Biſhop of *Condom* paſſing ſo lightly over this matter, as he does, this is not a place neither to ſearch deeplier into it.

We have onely to add for a concluſion, that we are ſo far from *aboliſhing the Epiſcopal Government which was in force in the Apoſtles times*, as the Biſhop of *Condom* imputes to us, that our Churches maintaining as they do, an holy Union betwixt themſelves,

ſelves, living in a great deal of ſimplicity under the governance of our Paſtours and Synods, are a true Image of the ancient Churches of *Jeruſalem*, of *Corinth*, of *Epheſus*, of *Galatia*, of the *Coloſſians*, of the *Theſſalonians*, and of *Rome* it ſelf, all founded by the Apoſtles, affecting not at all any ſuperiority one over the other, but all being equal amongſt themſelves, united by the Bonds of the ſame Faith, and of the ſame charity, under the governance of the ſame Apoſtles, and under one ſole Spiritual Head, Jeſus Chriſt. The word *Biſhop*, as it is known, ſignifies onely an *Overſeer*, and no more than that of a Paſtour, or Miniſter; the Apoſtles are indifferently termed one and the other. It is known that in *Germany*, and *England*, the name of Biſhops is retained, and a kind of Hierarchy which we do not diſapprove of, being moderate as it is. And in fine, God is our witneſs, that we love peace and union, as the Biſhop of *Condom* deſires; but a true union of hearts and judge-

judgements with knowledge; and, as God himſelf hath commanded, that we ſhould love, *Peace with Truth.*

FINIS.



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FINIS.

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A Note on line 17. pag: 38.

Becauſe the Roman Creed doth not uſe genitum *twice, but* unigenitum & natum *I did not think fit to render* genitum *and* natum *both by one Engliſh word: nor yet to render* ex patre natum *born of the Father; for we ſay in the Apoſtles Creed* born of the Virgin Mary: *nor* proceeding *from the Father, that being ſaid properly of the Holy Ghoſt. I therefore have ſaid* brought forth. *Againſt which if any take exception, I declare, let the Roman Church mean what She will by* Natum, *I mean the ſame by* brought forth. *For I meant to expreſs her Latin words by Engliſh ones, as ſtrictly anſwering, as I could. Indeed in ſo great a myſtery all language muſt needs be improper.*

Errata inſigniora.

Pag: 11. *l:* 23. *dele* that. P. 25. *l.* 12. it *lege* them. *P.* 32. *l.* 11. *d.* that. P. 89. *l.* 5. *leg.* that it is. *p.* 132. *l. penult* faſten *lege.* ſoften. *p.* 138. *l.* 28. *leg.* The errour. *p:* 157. *l.* 11. for *leg.* before. *p.* 158. *l:* 21. *del.* not. *p:* 182. *l. ult. lege.* in which. *p.* 274. *l:* 4. *leg.* this death. *p:* 279. *l:* 20. And it is alſo. *leg.* But *it is.*